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**EVANGELISTIC WORK IN EGYPT AND ITS  
RELATION TO CHRISTIAN EDUCATION**

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**A Thesis  
Presented To  
the Faculty of Asbury Theological Seminary**

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**In Partial Fulfillment  
of the Requirements for the Degree  
Master of Theology**

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**by  
Fahim Botrous Mikkaïl Akhdary  
Kom el-Akhdar, Maghagha, Egypt  
August 1953**

Dedicated

To My Wife

~~Emilie~~ Hanim Fahim Akhdary

whose courage and sacrifice enabled  
me to come from Egypt to America and  
who practices my preaching.

## TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND DEFINITION OF TERMS USED . .	1
Introduction to the problem . . . . .	1
Limitation of the study . . . . .	1
Purpose . . . . .	2
Definitions of terms used . . . . .	2
II. THE LAND OF EGYPT . . . . .	5
Boundaries . . . . .	6
Area . . . . .	6
Population . . . . .	9
Mohammed Naguib . . . . .	9
III. RELIGIONS IN EGYPT . . . . .	14
Religions of Ancient Egyptians . . . . .	14
Judaism . . . . .	22
Christianity . . . . .	27
The Copts . . . . .	37
Mohammedanism . . . . .	45
Severe persecutions . . . . .	57
Strange legislations . . . . .	58
High taxes . . . . .	59
Immigrations . . . . .	59
Marriage . . . . .	60
Sources of Islam . . . . .	63
Beliefs and Duties of Moslems . . . . .	64



	11
CHAPTER	PAGE
IV. EVANGELISTIC WORK . . . . .	74
Foreign Missions . . . . .	74
The Moravians . . . . .	74
The Church Mission Society . . . . .	78
The American Mission . . . . .	83
Medical work . . . . .	91
Bible Teacher's Training School . . . . .	92
Temperance work . . . . .	93
The Result of the work of the	
American Mission . . . . .	94
Other Missions . . . . .	95
Native Churches . . . . .	98
The Evangelical Church . . . . .	98
The first native members . . . . .	101
The first Presbytery . . . . .	102
The first organized congregation . . . . .	103
The first Period . . . . .	109
The second Period . . . . .	110
The third Period . . . . .	112
The Theological Seminary College . . . . .	114
The Sunday school . . . . .	115
Work among non-Christians . . . . .	116
Conferences . . . . .	121
Other native churches . . . . .	123

## CHAPTER

## PAGE

Factors for the success of	
Evangelistic work . . . . .	127
V. CHRISTIAN EDUCATION . . . . .	135
General education . . . . .	136
The ancient system . . . . .	138
The modern system of education . . . . .	140
The elementary school system . . . . .	142
Educational Missions . . . . .	143
Free education . . . . .	146
Native Christian schools . . . . .	146
Summer Bible schools . . . . .	147
The teaching of the illiterate . . . . .	149
The Coptic and Catholic schools . . . . .	150
Other Schools . . . . .	150
Foreign Schools . . . . .	150
The American Mission Schools . . . . .	151
Other Mission Schools . . . . .	152
Comparison of American and	
Egyptian education . . . . .	155
VI. SUMMARY AND RECOMMENDATION . . . . .	160
Summary . . . . .	160
Aims of Christian education . . . . .	162
Recommendation . . . . .	164

## **CHAPTER I**

### **THE PROBLEM AND DEFINITIONS OF TERMS USED**

#### **Introduction To The Problem**

The evangelistic work was a prominent event not only in the history of the Church in Egypt but in the history of Christianity in that land. The native Church, now called the Marikan Coptic Orthodox after its separation from the Western Church at the Council of Chalcedon in 451, was decayed and corrupted under the severe blows from Islamic persecutions and by the heresies and the controversies that arose by Arius and other leaders at that time. Evangelistic work came to save Christianity in Egypt, and the Church there from dissolution, destruction and death. It started by the Moravians in the second decade of the second half of the eighteenth century and then a stream of missions from Europe and America followed the same path. Since not a single book was written on that evangelistic work during these two hundred last years, so far as the writer knows, this humble specific and historical study was planned to record the great deeds of grace that were accomplished by that work for the Glory of the Lord in the Nile valley.

#### **Limitation of The Study**

The writer has to assert his inability to write in

great detail when he was discussing this problem of the evangelistic work in Egypt because of the lack of space in this limited survey. In some places where much ought to be written short and brief ideas were concentrated only to throw light and to face the need.

### Purpose

The main aim and purpose of this survey is: (1) to make a historical research of the development of the evangelistic work in Egypt, (2) to trace its growth and expansion by the numerous factors and different means, (3) to discern its spiritual influence and social effect, (4) to declare its importance, (5) to follow its results in saving souls, organizing native Churches and spreading Christian education, (6) to emphasize the sore need, and then, (7) finally to compare Christian education with other education and appeal for an increase in the evangelistic work and education.

### Definitions of Terms Used

Evangelistic work. Throughout this thesis the term evangelistic work will be interpreted as meaning the task and effort to get sinners and unbelievers saved by faith in the Lord Jesus and through His atonement on the cross.

Christian education. This pertains to the work of bringing the person into the membership of those who have been redeemed by God from the bondage of sin through

Christian knowledge of the word of God.

The Nile Valley, or the Valley of the Nile means the same thing and is applied to the land of Egypt and sometimes includes the Sudan. This land extends from the Equator to the Mediterranean, that is, from the source of the Nile to its mouth.

The Copts. These are the Christians in Egypt who trace their ancestry to the Pharaohs. The word 'copt' means Egypt in the Coptic language.

Arianism. This is the heresy started by Arius, a presbyter of Alexandria, who denied the deity of Christ.

The Jacobites and The Melkites. The first term is applied to the great body of the Church in Egypt who refused to accept the heresy of Arius. The other term is applied to those who accepted Arianism and were supported by the Emperor and the Church of Constantinople.

The American Mission in Egypt is the Mission of United Presbyterian Church of North America. It was founded in 1854 by the Associate Reformed Church of the West, which in 1858, formed by its union with the Associate Church, the present day United Presbyterian Church.<sup>1</sup>

The Evangelical Church in Egypt is the name of the native United Presbyterian Church.

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<sup>1</sup> Charles Watson, In The Valley of The Nile, Fleming Revell Company, New York, p. 132.

Islam. This is the name of the Mohammedan religion and corresponds to Christianity and Judaism.

Moslem means a Mohammedan person "the one who believes in God and Mohammed is the Apostle of God".

The Koran (better to be written Koraan to sound the Arabic pronunciation) is the holy Bible of the Moslems. The Koraan has 114 Suras or Chapters.

## CHAPTER II

### THE LAND OF EGYPT

Egypt--'Misr' or 'Masr' in Arabic; 'Aiguptos' in Greek; 'hamt' or 'Kam' in Hieroglyphic; 'Mizraim' or 'Mazor' or 'Erzham' (the land of Ham) in Hebrew--is a country situated in the northeast part of the great continent of Africa; west of the Holy Land (Palestine) and east of Lybia and Tripoli.<sup>1</sup>

The sun rises and shines on the waters of the seas and oceans around Africa. These waters evaporate, then rains fall in the great lakes: Victoria Lake and Albert Lake and others on the Equator. Then they make their way into the White Nile. Rains fall on Lake Tana or Tasans in Ethopia, and the water makes its way into the Blue Nile. The White Nile coming from the south and the Blue Nile coming from the east meet at Khartoum, the Capital of the Anglo-Egyptian Sudan.

The Union of these two Niles, the White and the Blue at the City of Khartoum make the River Nile, which is about three thousand five hundred miles from source to mouth, the biggest and longest river in Africa, and one of the greatest

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<sup>1</sup> For general information see: Encyclopedia Britannica, Vol. VIII, pp. 33-38. Encyclopedia Americana, Vol. X, pp. 1-2. Arthur D. Innes, The History of the World, J. A. Richards, Inc., New York, Chapters 1 and 2. David Finney, Tomorrow's Egypt, Women's General Missionary Society, Pittsburg, Pa., 1939, Chapter 1.

rivers in the whole world. The River Nile makes its way to the Mediterranean across the north of Africa and the great Sahara carrying with it rich gifts of soil and fertility which are dropped by the Nile in its annual overflow, and Egypt is formed.

Egypt is bounded by four boundaries; east by the Red Sea which is connected to the Indian Ocean, and the historical peninsula of Sinai, which is geographically part of the continent of Asia, but it is an Egyptian Territory; west by the great Lybian Sahara and Tripoli; north by the Mediterranean sea; and south by the Anglo-Egyptian Sudan.

The area of Egypt is about 386,100 square miles or as the cultivated and tillable area of the New Hampshire State. Only one-fifteenth of the total area of Egypt, about 12,000 square miles, or about ten million acres, is cultivated and tillable. The desert, roads, lakes, date plantations and marshes cover the rest of the area.

The Greek 'Aiguptos' means dark or obscure; the Hieroglyphic 'Kamt' or 'Kam' means black soil or black land. These two ancient works distinguish the black and alluvial soil in the Nile valley when compared to the reddish soil of the neighbouring lands. The Hebrew 'Mizraim' means fortified or walled in place, and the other Hebrew work for Egypt 'Mazors' means two countries or two Egypts, Lower and Upper Egypt. And to make this last idea clear we have to know that



Egypt is divided into two parts: The Delta or Lower Egypt sometimes called 'Er-Rif'. This part of Egypt comprizes the area north to Cairo unto the Mediterranean, and Upper Egypt or the Nile valley or Es-Said south to Cairo unto the Anglo-Egyptian Sudan. Upper Egypt is divided into two parts: Middle Egypt and Upper Egypt. Middle Egypt covers the area south from Cairo to Assiut. Upper Egypt is the district from Assiut to the Anglo-Egyptian Sudan. The south part of Upper Egypt which is from Asswan to Halfa in the Anglo-Egyptian Sudan is called Wadi El-Nuba or the valley of the Nubian and people who live there are called the Nubians.

Egypt is one of the oldest countries in the world. Recent studies estimate the history of Egypt and the Egyptian civilisation as covering a period which extends ten thousand years ago. Since that time Egypt has been a leading country, and it has been truly said that "Egypt is the mother of the world" as it is also said and is equally true that "Egypt is the land of paradox".

Primitive man existed tens of thousands of years ago with a brain capacity which distinguished him as a man, and his bones are found preserved from an age which preceeded the last Glacial period when Europe was an Arctic region.

Dr. A. Innes says the earliest communities of which we have record were in existence in the Nile valley and in

Mesopotamia six thousand years ago.<sup>2</sup>

In another place in the same book Dr. Innes says:

But the researches of the last seventy years have proved beyond all possibility of doubt that at least fifteen hundred years, a millennium and a half before Abraham and Khamurabi, there was an advanced and highly organized civilization both in the Nile valley and in the Euphrates valley and that the inhabitants of those regions who have left actual contemporary records of their doings not reconcilable with the Hebrew legend of the Flood must have passed out of the stage of pure barbarism many hundred and perhaps some thousands of years earlier.<sup>3</sup>

It is our purpose in this thesis to follow the development and change and the growth of religion and education in the land of Egypt--the land of the primitive man and the cradle of civilization--the land that is considered by many to be the cradle of inspiration, prophecy and religion.

We must not forget that Egypt occupies a wide place in the Bible--from the Book of Genesis to the Book of Revelation. In fact from cover to cover you find Egypt mentioned. This is not the place to explain the incidents and details that have connection with Egypt in the Bible, but we must not forget that Egypt in the Bible is used as a small scale pattern of the entire world. Egypt today holds a place among the nations. She is struggling for her

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<sup>2</sup> Arthur D. Innes, The History of the World, J. A. Richards, Inc., New York, p. 9.

<sup>3</sup> Ibid., p. 2.

independence and her union with the Anglo-Egyptian Sudan.

"The population of Egypt according to the Census of 1948 is 19,092,104."<sup>4</sup> About twenty percent of this population or about four million people are Christians, the rest are Moslems or Mohammedans. About ninety percent of the people work in agriculture and this is the principle occupation. Other occupations are commerce, industry, mining, religion, law, medicine, education and public services.

The government is a constitutional monarchy. There is a parliament consisting of a Senate and a Chamber of Deputies. But since the new leader, Mohamed Naguib, started his white revolution in July 23, 1952 and King Farouk was exiled, things have been changing for the good of the people, and the present writer thinks Egypt will become a republic in the near future.

Not more than two days ago, when the ink was not yet dry, after writing the foregoing statement in which I said that "Egypt will be a republic in the near future", to the great joy of the writer and to the joy of every Egyptian the radio broadcasting stations announced that Egypt is a republic and Mohamed Naguib was elected the first President.

In less than one year, the Egyptians that never knew happiness in the days of King Farouk or in the days of almost

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<sup>4</sup> Statistics on Egypt. August, 1948.

all of his forefathers--in less than a year the Egyptians were happy and joyful. In fact they were thrilled three times in less than a year from July 23, 1952 to June 18, 1953. The first time was when Mohamed Naguib started the revolution in July 23, 1952. The people were kissing and embracing each other as if they were congratulating a bride and a bridegroom after their wedding ceremony. The second time was on Saturday July 26, 1952 when Farouk was no longer King, and was given orders to leave Egypt. It was six o'clock in the evening when the yacht "Mahrusa" took Farouk for the last time to his exile. On June 18, 1953 the Egyptians were happy and joyful the third time when Egypt became a republic.

There have been three revolts in Egypt during the last hundred years. The first revolution was started by Ahmed Orabi, a military man in 1882. The second revolution was begun by Saad Zaghloul in 1919. The third revolution was started by Mohamed Naguib in July 23, 1952. It is not our aim now to discuss the details of these three revolutions; yet we can say in general that when these three great men started the revolutions they were expressing the feeling of the people in Egypt. They are true Egyptians and they started the revolutions for the good of the poor and oppressed people.

In regard to the third revolution started by General Mohamed Naguib we have something to say. Farouk was a despotic king. He was not an Egyptian. He comes from Kawala, Turkey.

He ruled Egypt with tyranny just as his forefathers had done before him for more than one hundred fifty years. Egypt in the days of Farouk and in the day of almost all of his predecessors was corrupt with sin, bribery and injustice.

Mohamed Naguib gave himself to Egypt and he resolved, with his hero friends, who like him were military men, to save Egypt from the tyranny of Farouk. When they started the revolution they knew that their way was not going to be easy. They knew that their task was a dangerous one and to get rid of Farouk might cost their lives. Yet God was with them because he saw how people, especially Christians, were oppressed in the days of Farouk. Now the new leader, Naguib, is leading Egypt toward liberty, glory and independence. He is great, and an honest man who is doing away with the ranks which were a good income to Farouk, and he is attempting to redistribute the land. He is dealing with England for the Anglo-Egyptian Sudan and now is in the process of making arrangements about the Suez Canal which has been a most difficult problem in the affairs of Egypt and England. He is a man of the people and is doing good for the people.

The new Egyptian flag of liberation has three colors like that of the French revolution, black, red and white. Black symbolizes the dark days of the wicked King Farouk whose name bears over half the letters for the word "Pharaoh" and whose life was even worse than that of a "Pharaoh". Red

is the symbol of the sacrifice which had to be paid as a price for the independence of Egypt and its unity with the Sudan. White symbolizes the glorious future which awaits Egypt.

Naguib's liberation motto is "unity, discipline and work", and all that I have heard from Egypt through relatives and co-workers while I am here in the States, all that I have read about Egypt in the papers, all that I hear from the radio broadcasting stations confirm that Naguib is the man of Egypt and he is putting in action and practice his new motto. This is much for a man to do, a hero who was able to destroy the throne of a giant Pharaoh in three days.

Naguib is favorable to Christians. Heretofore the Christians have been ill-treated in comparison with Moslems. Christians are now looking toward equality as people in America and other nations have long held forth. Heretofore Christians had a difficult time securing permission from the king to build new churches, but President Naguib is relaxing that restraint. Lately Naguib announced that he does not know Moslems or Christians but only knows Egyptians. On this last Easter (1953) he visited Christians congratulating them for their Easter festivities. In one of the churches in which he visited the pastor presented him the Holy Bible which he kissed before the multitudes and announced that is the best gift he has ever had.

May I say that Naguib is friendly to America because he is friendly to all people who like liberty and freedom.

There is a bondage of love and appreciation that binds him and the American Ambassador, Mr. J. Cafferey.

These are a few things which might be said about what Naguib has been doing for Egypt and Egyptians since he became Premier. We expect Naguib to do more and more after his election as the first president of the Egyptian "Republic".

## CHAPTER III

### RELIGIONS IN EGYPT

Religion of Ancient Egyptians. It is very interesting to follow the religion of ancient Egyptians and to study it. Our ancestors without doubt were instinctively religious. The caves, the images, the pyramids and the other ancient tombs strongly built and scattered here and there and everywhere along the Nile River and in the Nile Valley reveal and prove this fact.

There were local gods and there were also general gods that were worshipped in all Egypt.

Let us see some of the local gods first. At Edfeu the Hawk sky-god was worshipped. The Crocodile being the biggest creature in Lake Karoun was worshipped in the district of Fayoum. Amon, meaning the hidden one, was worshipped at Thebes at one time while the Jacal was worshipped there at another time. At Memphis many animals were worshipped and among these the sacred Bull Apis. Every bull was not Apis, for that particular bull had to have special marks. At Cynopolis where there were many fish, the Nile Perch, a fish, was worshipped at one time. The dog was worshipped at another time. In Lower Egypt and at Bubastes the cat was a god. At Assuit where wild animals lived in the desert, the wolf was a god and was worshipped there. At Heliopolis, a suburb of Cairo with the same name, the monkey was worshipped. The



Nile god, the Nieth, the war goddess of Saïs were worshipped in the Delta. Scarabs and ibisies were worshipped in other parts of Egypt. The Crane, the imaginary Sphinx or the human headed lion was divine so far as it was an image typifying the King. The pure Lotus and the barley corn were worshipped as gods in Egypt.

The Egyptians believed that the elephants, the deer, the antelopes, the owls and many other animals like these had no divine attributes and so they did not worship them.

Let us now turn to the gods that were worshipped in all Egypt and held such a great position among all Egyptian gods. Perhaps the Pharaoh was the first to be worshipped as a god through the whole land. How powerful the Pharaoh was no words can say. From a glance at the pyramids, especially the Great Pyramid, one can obtain an idea about the greatness and power of the Pharaohs in their day. How rich the Pharaohs were! The discovery of the tomb of Tut-Ankh-Amon in the first decades of this century gives an idea. His mummy and another gold mummy of the same shape and weight was found when his tomb was discovered in 1923. That gold was estimated to cost about twenty million dollars. The Pharaohs, so powerful, so rich, and so authoritative were worshipped in all parts of Egypt.

Osiris, Isis and Horus, the family beloved by all Egyptians were worshipped in all Egypt. Osiris was an agricultural deity of Syrian origin, and entered Egypt with

the conquering dynastic people. Isis came from Syria too, and she, like her husband, was human headed. Their son, Horus, was loved by all the Egyptians. These believed that Osiris had power to control the underworld tombs. Identification with the sun in his nightly progress through the underworld followed. In the Egyptian Book of the Dead we read about Osiris.

I come to thee, Osiris and I worship thee. Pure are thine effluxes which flow from thee and which make thy name Kestau when it has passed there. Hail to thee, Osiris, in thy power and thy might who hast possession of Kestau. Osiris raiseth thee up in thy power and in thy might. Osiris raiseth thee up in thy power in Kestau and in thy might in Alydos that thou mayest go round heaven with Ra, and survey the human race. One art thou and triumphant.<sup>1</sup>

Isis, was the wife, as well as the sister of Osiris, to whom, she had been wedded even before their birth and by whom she afterwards became the mother of Horus, the sun god in whom the Greeks saw a parallel to Apollo.<sup>2</sup>

I am Isis and thou findest me as I drop upon my face the hair which falleth loosely on my brow. I was conceived by Isis and begotten by Nephthys. Isis destroyeth what in me is wrong and Nephthys loppeth off that which is rebellious.<sup>3</sup>

The Eye of Horus cometh, the light one, the Eye of Horus cometh, the Glorious one. Come thou, propitiiously, shining like Ra from the Mount of Glory and putting an end to the opposition of Sutu.<sup>4</sup>

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<sup>1</sup> Renauf, Egyptian Book of the Dead, Society of Biblical Archaeology, p. 256.

<sup>2</sup> Hastings, Encyclopedia of Religion and Ethics, Charles Scribner's Sons, Vol. 7, p. 434.

<sup>3</sup> Renauf, op. cit., 39.

<sup>4</sup> Ibid., p. 275.

Set who was represented with the head of an animal that was a cross between that of a monkey and a pig. Set was worshipped in all Egypt after he killed Osiris. Ra or Ri the sun god was the most venerated god at one time. The River Nile was worshipped as the greatest god of the Egyptians. They worshipped the Nile because it was the source of their living. To show their gratitude to their god that provided them with life, they used to throw the most beautiful girl in Egypt in the Nile as an offering of thankfulness and gratitude. They believed that if they did not offer this sacrifice the Nile, their god, would stop flowing and then their lives would be exposed to death. The Egyptians of today still commemorate the day in which their ancestors used to throw the beautiful girl into the Nile and instead of making a sacrifice they have great feast on that day as well as a holiday. Many decorate their ships and go on trips welcoming the Nile because of its flow.

Pictures engraved in the walls of the temples and tombs of these local gods and the gods that were worshipped in all Egypt are still found. You can easily see them when you go to any of these temples and tombs, anywhere in Egypt.

The ancient Egyptian used to think of his god all day long. In the fields where the majority of the people has to work from sunrise to sunset, as they do at the present time they used to gather together and pray. While many Egyptians

waited for the ferryman to take them in his boat to the other shore of the Nile, they used to pray. During the harvest time when they gather their crops and bring them home they were accustomed to return thanks to their gods too.

Polytheism was a general belief in Ancient Egypt and that is because of the complicated fears of the Divine and rituals to propitiate it. The farther back we go in the history of Egypt the more complicated and the more barbarous we find it. The Egyptian priest in ancient Egypt was not more educated than the man of the street. It is said that Amenhotep III established a school of priests, named the school of On or Heliopolis where Ra the sun god was worshipped, and it was probable that the priests might have accepted pious theories of a latent monotheism underlying their polytheism. In the time of Akhnaton, the son of Amenhotep, the abnormal true monotheism of the worship of the Aten or Sun's disc started, but soon after his death the Egyptian turned back to their father's beliefs, to polytheism of their ancestors in which they continued to believe until Christianity came to Egypt.

We now can say that the educated ancient Egyptian of the best period possessed the conception of the divine but not the "One God". There was never "One God" except the Aten and his glory was but for a day and so the ancient Egyptian could see Godhead manifested in many gods. The nearest

approach to monotheism was when a particular god was worshipped and venerated and respected at one time, another god at another time.

It is needless to say that these gods were worshipped in their temples throughout the Nile valley. There were rites and ceremonies. Lustrations of water were common. Meat, honey, oils fruit and flowers were offered as sacrifices. Although burnt offering was not Egyptian, yet the Egyptians had burnt offerings. At the Elephantine island near Assuan, recently a temple was discovered and inside that temple you can see the place where the worshippers used to offer the burnt offering and a stream to carry the blood of the sacrifice outside the temple. Incense was an ancient and universal offering.

The ancient Egyptians used music in the time of their worship. The trumpet was generally used with the sistrum, the timbels and one flute and other musical instruments. These instruments were used in the ritual. Pictures on the walls of the temples show that the priestesses used these musical instruments as they used to lead singing and so we find the ancient Egyptians give women a place in worship. These priestesses were generally known as singers. They shook the sistrum which was the women's instrument in processions and dances.

Titles were known among priests in ancient Egypt such

as "The Great Chief of the Artificers", the "Pure Ones" or "divine fathers" and "the prophets of the god" and so on. Hour priests, who were not regular priests but relatives of the deceased, were connected with the service of the dead and assumed priestly functions for the occasion in order to carry out the ceremony at the tomb.

Magic dances were known. The figures of various demons of the underworld are engraved in the walls of temples.

Hymns were chanted to the god during the time of worship. Akhnaton's hymn to the Aten is well known and it is said that it resembles the 141st Psalm. Service books and scriptures were not commonly used. The Book of the Dead and The Book of the Underworld and the Book of the Gates and the Book of Breethings are the only known books. These were known as guide books to the next world for the use of the soul. They were used to warn the dead of the dangers he might expect to meet and to provide him with a special charm to give him safety.

Since they believed in the life to come as we have seen, the pyramids were built for the protection and the safety of the bodies of the kings alone. After that they were intended to be used by the nobles and then by the entire nation. As time went on this magical care for the welfare of the dead became available for all.

The preservation of the body was only for the rulers

and kings and then spread to the subjects to insure safety to the dead man. The bodies of the dead dried in their graves in the desert sand. It was possible in Egypt to preserve the dead body from dissolution and gradually the practice of mummification grew up. There were different ways and methods of embalming. Until now no scientist is able to tell what material or process was used to preserve these bodies thousands of years.

In regard to the belief of the ancient Egyptians of what comes after death we say that they believed that the dead continue to live with the gods in the underworld. They built homes for the dead inside the tombs. When the dead was to be put in his home, his relatives had to supply him with all that they thought he wanted when he rises from the dead. They used to put food and a considerable quantity of it in the tombs because the dead, after his resurrection, wanted to eat so they believed. Corn and wheat were put inside also. Recently in one of the tombs they found a large quantity of wheat which was taken to France and experiments were made to determine whether the wheat would grow. Money was put near the dead.

Thus we see the ancient Egyptians, though they did not know the true God, yet they had their religion and their gods and surely they lived in the light which they had--light, when compared to other lights known before Christ, with the exception of the religion of the Jews, had to be considered a shining light. Yet it is dark when compared to the light

of Christianity. Jesus said, "If therefore the light that is in thee be darkness, how great is the darkness!"<sup>5</sup>

Judaism. The best and the first records that we have about Judaism in Egypt are found in the Old Testament of the Bible. There is no historian of ancient or modern ages that can give us information about the Jews in Egypt better than the Scriptures. Herodutus and Josephus wrote about the Jews in Egypt, but their information was originally from the Bible.

The Holy land or Palestine is the cradle of Judaism. This Holy land is not so far from Egypt. About six or seven hundred miles is the distance between Egypt and Palestine. This distance can be traveled on donkey's back as Joseph and Mary with the baby Jesus did when they fled from Herod, or it can be traveled on horses or camels. Some people go on foot. Nowadays this distance can be covered in about twenty-four hours by train, the same by boat, or in two or three hours by plane.

From the very beginning of time the Jews have been recognized as the first people in the list of those who love immigration to other countries. There may not be a single country around the world where you can not find a Jew. Jews in their immigration seek their living, wealth, sciences, trade, fame and merchandise.

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<sup>5</sup> Matthew 6:23.



We like to trace the history of the Jews since they came to Egypt from the first time until this day.

The story of Abraham ("father of a multitude")-the patriarch honored by Jews, Christians and Moslems as the divinely appointed founder of the true religion--is told in the first book in the Old Testament, Genesis, Chapter Twelve. In Egypt he greatly increased his possessions but to save his wife he returned to Palestine.

One can not but be sure that Abraham was the first man to worship the true God in the time of the Pharaohs and in the Nile Valley.

The story of Joseph, the son of Jacob, is told in the same book of the Bible as the story of Abraham. This early hero of the Bible, the favored son of Rachel and Jacob, was sold as a boy into slavery by his jealous brothers. Joseph played a great part in the history of Egypt and the history of the Jews in Egypt also. The condemnation to prison of the false accusations of Potiphar's wife, his release and elevation to the position of the vice-regent of Egypt and the final settlement there with his father and brothers--as told in the Bible--all this holds the admiration of the religious thinker who believes that behind all these incidents was the hand of the true God.

The Israelites stayed in Egypt more than four hundred years. During this time they were slaves to the Egyptians,

but we can not deny that although they were in Egypt where many gods were worshipped the Jews remained faithful to their God and worshipped him.

A third well known Jewish personality we see in Egypt was Moses a Heliopolitan priest, Osarsiph, and who afterwards called himself Moses. He was the liberator of Israel from the Egyptian bondage. His wonderful deliverance in infancy at the time the Egyptian oppression was most severe when all males were to be destroyed was for the purpose of liberating God's people from bondage.

The Jews left Egypt under the leadership of Moses, but in "the days of Jeremiah, when Johanan, the son of Kareah led his company of Jews down into Egypt to Migdol and Tahpanhes and Memphis and the country of Pethros"<sup>6</sup> there was a Jewish community of considerable size in the first Christian century.

Philo tells that Alexandria was divided into five districts two of which were known as Jewish and occupied by them. He also says, "the Jews resident in Alexandria and in the country from the descent to Libya back to the bounds of Ethiopia do not fall short of a million".<sup>7</sup> This means that the Jews were about one-seventh or one-eighth of the estimated population of Egypt at that time.

Most of the Jews settled at Alexandria and there were

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<sup>6</sup> Charles Watson, In The Valley of The Nile, Fleming Revell Company, New York, p. 18.

<sup>7</sup> Loc. cit.

some of them near Babylon north of Memphis in a Jewish colony. Around Oxyrynchos there was a Jewish community, and Leontopolis was famous as containing a Jewish sanctuary. This sanctuary was the only one outside Jerusalem where sacrifices were offered. After the destruction of Jerusalem this sanctuary was closed.

Judaism was affected by Hellenistic influence. The Greek language was common in Egypt and the Jews used it even in their synagogue. To some extent they maintained among themselves the Jewish dialect.

Jews who lived in Egypt especially at Alexandria had some influence upon Christianity in Egypt. Philo in his De Vita Contemplative refers to the ascetic tendencies of the Therapeutae, who settled near Lake Mareotis not very far from Alexandria.

Each brother in the brotherhood lived in a separate cell called monasterium in which they spent their time in mystic devotion and ascetic practices and particularly in the study of the Torah and in reciting the Psalms. While remaining in retirement they indulged in neither meat nor any other enjoyment of the flesh.<sup>8</sup>

Women were accepted and admitted to the order. They cared for orphan children. They used to listen to the law read by the men at their devotions behind a separating wall. Ascetic tendencies entirely dominated Christianity in Egypt in the fourth century. These early tendencies in Egyptian

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<sup>8</sup> Philo, De Vita Contemplative, cited by Charles Watson, op. cit., pp. 19, 20.

Judaism may be considered as the origin of such a development in Christianity.

In Egypt today there is a large community of Jews who live in a suburb of Cairo. They lead in industry and commerce. They control the market. There are well known families of the Jews who hold positions in the government. Some of them are members of the Chamber of Deputies others are elected as senators.

These Jews have their own religion. As the Jews of old they have the divine plan of instruction, the laws, and the prophecy. "The Mosaic Code was one of the most comprehensive, powerful codes the world ever saw. It was a political, civil, religious and domestic code in one."<sup>9</sup> The Jews in Egypt have the law of Moses.

The Jewish parents in Egypt still teach the history, the precepts, and the ordinances of the law to their children. Jewish education as we know it begins with mothers, and what she does molds the child with the divine program. Timothy as Paul declared--because of his grand-mother, Lois, and his mother, Eunice--was one of the brilliant Christian pastors. Fathers also have their duty toward their children.

The Jewish priests in Egypt have to instruct and teach people to follow the law. These priests are the descendants of the tribe of Levi.

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<sup>9</sup>-Clarence H. Benson, History of Christian Education, Moody Press, Chicago, p. 15.

The Jews in Egypt have their religious festivals. They celebrate in their community the Feast of Purim, the Feast of Tabernacle, the Feast of the New Year, the day of Atonement, and the Passover.

When writing about Jews in Egypt the writer can not stop here. This nation that was selected by God to carry the message of Him to other nations, this nation still holds in the heart of God and in our hearts too a great place. We always pray that the Lord may hasten the day in which the Jews will turn to God and accept Jesus Christ as their own Savior. We always pray for the Jews, this great nation of God.

Christianity. In the preceding paragraphs we have already talked about the Jews in Egypt and said there were large communities of them at Alexandria, at Babylon, at Oxyrynchos, at Lcontopolis near Lake Mareotis in the vicinity of Alexandria, at Mahala El Kubra, and in other cities in Egypt.

Besides these Jewish communities there were the Greeks also whose influence was predominating. This influence continued more than three hundred years which intervened between the conquest of Alexander the Great and the establishment of the Roman rule in 30 B. C.

Alexandria was the central city and chief one of the Greeks and this famous city which was built and named after

Alexander the Great has enjoyed since it was founded remarkable consideration, fame and prestige. It still holds primacy over all the other ports on the Mediterranean sea in Europe, Asia and Africa. It is called "Bride of the Mediterranean".

It has been a world wide center for thought and commerce. The trade of the East and of the West met at Alexandria. The thoughts of philosophy, religion, and science which dominate the world saw the light at Alexandria. 'The Museum', a college of professors, drew scholars from the whole world and became the great Eastern University.<sup>10</sup>

One of the seven wonders of the world, the Pharos, is still at Alexandria to this day. This Pharos was built as the inscription declared "for the salvation of the navigators". It is a many storied tower of white stone and marvelous construction and is 590 feet high. There are yet more reasons for Alexandria's fame. "Here it is said, Alexander the Great was buried in his gold casket."<sup>11</sup> Euclid, the father of mathematics, worked out his Elements of Geometry at Alexandria. Here the well known scientist Archimedes worked his problems in geometry and mechanics. Eratosthenes, two centuries before Christ, at Alexandria determined from the sun shadows the circumference of the earth.

There were other Greek colonies in Egypt where the

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<sup>10</sup> Watson, op. cit., p. 21.

<sup>11</sup> Loc. cit.

Greeks distributed their influence to all the land. At Petehemais, Herminu, and Haukraitis in Lower Egypt and at Oxyrynchos, Herakleopolis and Hermopolis in Upper Egypt, in all these Greek centers where they settled their life and character were sharply distinguished from the surrounding native communities. In Egypt today there are a great number of Greeks who consider Egypt their second home land.

We must not forget that the Greeks when they went to Egypt imported their gods with them. Temples and alters dedicated to Greek gods in Egypt, to Zeus, Appollo, Ares and other gods have recently been discovered there. When the Greeks in Egypt knew that the attributes of their gods were almost the same as the attributes of the Egyptian gods they united their worship, and there was one god for both the Egyptians and the Greeks. Pan was a Greek god; Kem was an Egyptian god then when the Greeks and Egyptians united in worship they worshipped Pan-Khem as one god.

The religion of the Egyptians as you have already seen was a degenerated type of ancient Egyptian religion which was pure animal worship. They worshipped animals like wolves, dogs and bulls etc.

In a setting like this where the different groups of people had their own separate type of religion came Christianity and the Gospel of Salvation, the Gospel of Jesus Christ.

There is a celebrated picture in the London gallery entitled Anno Domini. It represents a procession of the Egyptian gods. In the midst of singers and minstrels and damsels playing on timbrels, we see in place of supreme honor the goddess Isis with Horus upon her knee. A humble company--a peasant leading a donkey bearing a woman and a child--meets the advancing procession and stands aside to let it pass. Thus has a master painter set forth the flight from Herod and the entrance of the Christ Child into Egypt.<sup>12</sup>

Not more than forty or fifty years later the Gospel of this same Jesus was carried and preached in this land, the land of the Pharoahs and many gods.

Lest we forget we must say that at the beginning of the Christian era, Egypt was a Roman province. It was the personal domain of the Emperor and was governed directly by officials whom he appointed. No member of the Roman Senate was allowed to set foot in Egypt except with special permission from the emperor himself.

It does not take a long stretch of imagination to realize that Christianity was carried to Egypt by some of those who were in Jerusalem in the days of Pentecost as we learn from Acts 2:10. Those filled with the Holy Spirit went back to Alexandria, to Babylon or to any other Jewish community and told the wonders of that glorious day to their fellow country-men and related the story of the Cross in Egypt. We know that more than three thousand people were

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<sup>12</sup> Watson, op. cit., p. 14.



converted to Christianity after Peter gave his speech on the day of Pentecost. Jews from every nation were there at that time. We think because of the nearness of Egypt to Palestine and the close relations and connection between the Jewish portions in Egypt and Palestine the Gospel was easily preached and spread in the Nile Valley. From Acts 18:24 we know that a certain Jew named, Apollos, born at Alexandria was instructed in the way of the Lord being 'mighty in the Scriptures'. This Apollos might have received his knowledge of Christ from a person or persons who were fully acquainted with the Christian faith because it is said that "when Aquila and Priscilla heard him they took him and expounded unto him the way of God more perfectly".<sup>13</sup> So Apollos alone or he and perhaps some companion who was there on the day of Pentecost may be the unknown heroes and pioneers who fed the souls of the Egyptians with the "Bread of Life" Jesus Christ.

From Cyprus to the Holy land came Barnabas and his sister, Mary. Mary was one of the first women who believed in Jesus. She was rich and owned the garden of Gethsemane where Jesus used to spend much time in prayer and where the Jews captured Jesus and later condemned him to death. Mary had a son, John Mark, and Mary like Lois and Eunice of her day had taught him in the scriptures. John Mark, like his mother, was among the first to believe in Jesus Christ and

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<sup>13</sup> Acts 18:26.

accept Him as His Savior. Mark without doubt was with Jesus in the Garden on the night of the Betrayal and he was the young man who fled at night. This Mark or John Mark, the son of Mary and the nephew of Barnabas, accompanied by the Great Apostle Peter was the first to preach the gospel in Egypt.

Peter and Mark visited Egypt in the fifth decade of the Christian era. They made their way to the Jewish Colony at Babylon, and here it is said that Peter wrote his Epistle. We read in this Epistle "She that is in Babylon, elected together with you saluteth you". I Peter 5:13.

How long Peter and Mark stayed in Egypt we can not say because we do not know how far they traveled. We can say that they visited all the Jewish colonies that were in Egypt at that time, colonies at Alexandria, Babylon, at Lake Mariotes and Mahala El Kabra and the others. We can assume that they preached the Gospel to the Egyptians on their way from Alexandria to Babylon at Old Cairo and that the Egyptians welcomed them and accepted the message.

George Steindorff says, "The Egyptians are exceedingly God-fearing more than all other peoples. One room of an Egyptian house would contain a small chapel with an image or likeness of the god where the family would offer prayers and sacrifice. Outside in the streets there would be altars on which the husband would deposit his offerings. Ancient Egypt probably presented an aspect like that of a Catholic country in modern Europe in which images of saints and chapels meet us at every step." <sup>14</sup>

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<sup>14</sup> Charles Watson, op. cit., citing George Steindorff, p. 17.

After this short or long visit to Egypt Peter and Mark arrived at Old Cairo from Alexandria where they seeded the land with the spiritual tidings. Peter returned to the Holy land leaving Mark in Egypt. Tradition of the Coptic Church has it that Mark came to Alexandria and preached the gospel there. His first convert in this big city was Anneanus a shoemaker by trade. Others without doubt accepted the gospel which Mark preached. When Mark returned to Palestine he consecrated Anneanus first bishop of the new church with three priests and seven assistant deacons.

In the Book of Acts (Acts 13) we are told that after Paul's conversion, the church at Antioch (Syria) by the guidance of the Holy Spirit and after prayer chose Paul and Barnabas and sent them to preach the gospel in other lands and they started their missionary journey. These three Barnabas, Paul and Mark passed the island of Cyprus preaching the gospel from east to west. Many believed in Jesus and accepted Him as their Savior. At Perga, after crossing the Mediterranean to Asia Minor, John Mark wanted to turn back to Jerusalem, and for some reason that we do not know Mark returned to Jerusalem.

Mark drops out of the picture at this point for about ten years. We next see him with Paul in Rome sending greetings to Colosse,<sup>15</sup> so Paul and Mark must have made up their differences.<sup>16</sup>

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<sup>15</sup> Henry C. Thiessen, Introduction to The New Testament, Wm. Eerdmans's Publishing Company, Michigan, p. 142.

They became close friends and co-workers. There at Rome it is said that John Mark wrote the Gospel of Mark, the second Book in the New Testament.

Mark returned to Alexandria and preached the gospel there until 62 A.D. In this year Mark fell a victim to an outbreak of Pagan fanaticism, and he became the third Christian martyr after Stephen and Jacob the brother of John.

It is impossible to evaluate the work of St. Mark in Egypt. Eusebius writing at the beginning of the fourth century makes Mark the founder of the Church in Egypt. It is clear from the records of history that many Egyptians accepted the Christian religion before the close of the first century. The numbers rapidly increased among that naturally religious people until all of Egypt was converted to Christianity and Christian Churches were established and erected in the Nile Valley from Alexandria to Assuan. Ethiopia also accepted the Christian faith. Whether the Ethiopian eunuch's return to his country after Philip baptized him or through others filled with a love of the truth the majority of the Ethiopians retain the Christian name and still defend a form of Christian doctrine until this day.

The rapid growth of Christianity in the Nile valley was due to certain factors. It is admirable to discuss these factors in short, if not in detail, to see how the Lord is able ~~always to change~~ to save--and to save to the uttermost.

The power of the Almighty God worked powerfully directly on the hearts of men and indirectly through the lives of those who had been won to Christ. There is no power in heaven or in earth like the power of God. Man has known some ways to produce power, but when you come to the power that can change the life of the people from sin to righteous, the power that can renew lives, that can regenerate the hearts, only the power of God ought to be counted. Yes, the Jews in Egypt had their liberal tendencies that would afford this new Faith and the gospel was welcomed there first by the Jews and then by the Egyptians. But behind those liberal tendencies was the power of God. The conquering power of the Gospel of Jesus Christ, His Holy Spirit and Christ's ability to save. All these must come first.

The zeal of the first believers in Egypt and the spirit of mission that possessed them should be counted too. There were the didaskaloi or the teachers who constituted a clearly recognized order in the church of Egypt. These teachers used to go anywhere and every where to preach the gospel. At Alexandria there was the Catechetical School. Pantaenus who was the first head of this school, himself a teacher went, as we know, on a missionary journey to India and Arabia. Dionysius of Alexandria, Origen and others had the same zeal of Pantaenus. Origen preached the Gospel of Christ to the heathen population of Alexandria. He visited Arabia and traveled to Syria, Cappadocia, Greece and Italy.

It is a very nice picture of a missionary church with her theologians going about preaching and teaching like the church of the Apostolic age the Christian faith in foreign lands. Many of these were killed and their blood was shed, but every confessor and every martyr was a missionary. They not only confirmed the faith of those who were newly won, but through their testimony and death new members were won to the new religion.

In the time of Clement, 200 A.D., Christianity in Egypt had its believers among all classes and ranks and had spread to every nation, village, and town. Eusebius speaks of Christians from Egypt and the Thebais who were martyred and killed in the reign of Septimus Severus in 202 A.D. In Lower Egypt, in the Fayoum and in Upper Egypt everywhere there were Christian communities and in a short time the Christians in Egypt outnumbered the Jews. By the opening of the fourth century there were over a million Christians. These believers had the same zeal of Origen and Dionysius, and as soldiers of the Lord they marched into new areas of conquest strengthening the present fortresses and conquering the new until after three or four hundred years all Egypt was converted to Christ and became the blessed land.

### The Copts.

Christianity became the dominant religion in Egypt and during the first and second century churches were established and erected from the Mediterranean to the boundaries of the Sudan. Yes, the church flourished and grew and its growth caught the sight of the world at that time and holds the attention of any church historian of any time even of today. Yet this growing church began to dwindle and wane. There are many factors that could account for the fall of the Christian Church in the Nile valley.

"In 451, after the Council of Chalcedon, the Coptic Church mainly in Egypt and Ethiopia separated from the Catholic Church." <sup>16</sup>

The Coptic Church has passed through dark and gloomy ages. This was due to many factors. Persecution was the first severe strike that hit the Church in the heart. At the very beginning of the second century Christianity in Egypt suffered from the persecution of Severus and the School at Alexandria was closed while the martyrs witnessed to the truth with their lives and among those who died was Leonides the father of Origen. Origen after the death of his father was appointed head of the School at Alexandria during this

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<sup>16</sup> Thomas Kepler, A Spiritual Journey With Paul, Abingdom Cokesbury Press, New York, p. 86.

persecution he became a mark for the hatred of the pagan populace, but his ready wit carried him safely through many dangers. The persecution of Christians under Valeran which lasted somewhat over three years together with plague and political unrest must have hampered the progress of Christianity in Egypt. Diocletian and his son-in-law, Galerius, started persecution which was so severe as to cause the period of its continuance to be called the Era of Martyrs and from this era the Coptic Church reckons time using the first year of Diocletian, 280 A.D., as the actual starting point. The year 1953 is the year 1673 in the Coptic Calendar. Dr. Andrew Watson describes the persecution on the authority of Eusebius.

Egypt suffered extremely (in the reign of Diocletian). Whole families were put to various kinds of death; some by fire, others by water, others by decollation after horrible tortures. Some perished by famine, others by crucifixion, and of these, some in the common manner, others were fastened with their head downwards, and preserved alive that they might die by hunger. But the torments in Thebes exceed all description. Women tied by one foot were raised up on high and exposed naked, monuments at once of the inhumanity and indecency of the persecutors. Others were torn by the distorted boughs of trees; and these scenes continued some years.<sup>17</sup>

It was only Constantine's accession to the throne in 324 that brought a happy relief to the persecuted Egyptian Church and from this time on Christianity may be regarded as the dominant religion in Egypt.

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<sup>17</sup> Dr. Andrew Watson, The American Mission in Egypt, United Presbyterian Board of Publication, Pittsburg, pp. 13, 14.



As soon as the Church could rise up from the hard blow under Diocletian and others in the days of Constantine then another disaster came. A sharp arrow was thrown to the inner heart of the Church--this blow was that of heresy and controversy that began to disturb Christianity and had its beginnings in Egypt. This heresy had its influence not only in the Church in Egypt but on the Church around the world. Unitarianism, liberalism, modernism and the rest of these sinful and awful 'isms' that we have today have their root in the heresy that started in Egypt and is called Arianism after the name of Arius. He was a presbyter of Alexandria, upright and good in character, seeking to defend himself against the heathen charge that the Christian doctrine of the Trinity was polytheistic and became entangled in the heresy which finally took his name, Arianism. He denied the deity of Christ. The Patriarch of Alexandria excommunicated him. It was because of this heresy the Council of Nicea was held in 325 A.D. and other councils followed. It is sad to say that the emperor himself at Rome fell under Arius's influence and tried to secure for Arius, by power and authority, what he could not secure by the councils, the restoration of Arius to priesthood. Athanasius now Patriarch of the Egyptian Church refused firmly to accept Arius in the Church and this led to his displacement and the appointment of an Arian Patriarch. The great body of the church in Egypt

refused to recognize the imperial candidate and stood by Athanasius. Then a religious conflict followed and there were two lines of Patriarchs, one deriving its authority from Constantinople and the other from the body of the Church in Egypt. Thus there were two churches, the Egyptian Church called the Jacobite Church and another rival church supported and authorized by Constantinople, called the Melkite.

In the dawn of the fifth century there appeared another heresy in the Church of Egypt. It was the Monophysite heresy. This heresy came as a reaction from another heresy, the Nestorian. Nestorius said that the two natures of Christ, the human and the divine, were separate and distinct so as to prevent one nature from qualifying the acts of the other. This heresy was condemned at the Council of Ephesus, and this Council asserted the unity of the two natures of Christ. Dioscorus, the Patriarch of Alexandria, went one step farther and declared that in the incarnation the human nature was transmitted into the divine and the result was one person with one nature. This is the Monophysite heresy. The Church in Egypt was condemned by the Council of Chalcedon and the Egyptian Patriarch was excommunicated. Thus the Egyptian Church was cut off from the rest of Christendom in 451 A.D.

Another bitter state that the Church in Egypt passed through was that of Monasticism. The father of Monasticism was St. Anthony. Athanasius tells us that while Anthony was on his way to church he was exercised in mind by the thought

of his own unworthiness as compared with the life of the Apostles who had left all to follow Christ. It chanced that the Gospel for the day was the word of Jesus to the rich young ruler "If thou wouldest be perfect". On hearing this St Anthony felt that his hour had come. He sold all and with this great price he obtained his freedom from the chains of this world.

Church historians for a long time doubted whether monasticism should be regarded as a Christian product. The seeds of monasticism have been traced to Buddhist asceticism, to Egyptian Serapis or to Greek religious sects, but today these doubts may be safely set aside.

Anthony's aim when he lived this monastic life was to have fellowship with God by prayers and to attain perfection and win other virtues which he had sought in others. His struggle made it clear to him that the enemy was not only in the thoughts of his own heart but behind them was the unseen world of evil, Satan. He resolved to win victory over all these enemies. He left the world and went to the mountain to seek solitude. Anthony fought and won. Pachomius, a monk, and other Egyptian monks followed Anthony. After that monasticism swept through Egypt, and it would be hard to believe the extent to which the population became monks and nuns. By the thousands men rushed to the deserts to build for themselves monasteries where they could live lives of

retirement from the world. An Italian, Rufinus, by name who traveled in Egypt at this time says that at Oxyrynchos he found the whole population under monastic vows. There were 10,000 monks and 20,000 nuns as Rufinus was told by the bishop. At other cities and towns they had the monastic vows although they continued to work in the fields. At Tabennesi there were more than three thousand silent monks. This was also the case around Memphis, Babylon and Arisnoite. There were three kinds of monks, Caenobites who lived in monasteries together, the Anchorites who lived in solitary cells, and the Hemoboths who lived two or three together in cities.

These monasteries had their own rules that were to be carefully watched by the monks and nuns. This is one of the rules in the fourth and fifth centuries:

In whatever place we are, even walking, let us pray to God with all our hearts, having regard to the beauty of the prayer, the hands lifted in the form of a cross, let us recite the prayer written in the Gospel; let the eyes of our heart and those of our body be lifted to the Lord as it is written: I have lifted my eyes toward thee Lord who dwellest in the heaven as the eyes of the servant look to the hands of their masters. Let us seal ourselves with the seal of baptism at the beginning of the prayer, let us make the sign of the cross on our forehead, as on the day in which they baptized us and as it is written in Ezekiel; let us not lower the hand first, to the mouth or beard, let us carry it to the forehead, saying in our heart: We seal ourselves, we mark ourselves. <sup>18</sup>

The monks and nuns lived in monasteries away from the people but not away from sin because the most flagrant sins

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<sup>18</sup> Charles Watson, op. cit., p. 55.

were there.

In this movement of monasticism in the Church of Egypt true Christianity was lost.

The Coptic Church indulged in the worship of Angels and the Virgin Mary. Mariolatry and angel worship were favored by the Monophysite heresy. By depreciating the human nature of Christ, Monophysite created the necessity for intermediary beings who would bridge the gulf between humanity and a Savior thus deprived of a true human nature. This movement started in the Church in the fourth century soon after the Monophysite heresy. Mary is given the power to intercede. A Coptic unto this day whenever he prays he says, "By the intercession of our lady, the holy and glorious Virgin, Mother of God. ." A glance at the Coptic Church Calendar of today will show you that every day of the year is assigned to one saint or more.

So, gradually, as you have seen, the church fell from Gospel purity of doctrine and simplicity of worship through pagan influence, into a greatly corrupted faith and became worldly and ritualistic. No doubt that the church had a great emphasis on fasting and the merits of Christ's life, suffering and death as the only justifying righteousness for the sinner. All these were little by little set aside or lost from sight.

In this discussion the loss of the spirit of missionary zeal should be included. We have seen how the great

theologians of the Church in Egypt were full of zeal to preach the Gospel of Christ not only in every place in Egypt but outside the land. But the church was now expending her whole energy in impractical and speculative discussion. Mission work enthrones Jesus Christ and gives reality to His leadership by advancing in His name to world conquest. The Egyptian Church has now come to worship angels rather than Christ and gives herself to ascetic saints rather than to the Savior of the World. The spirit of mission work ceased and the church stopped being the Evangelical Church of the first centuries. The church was a comparatively dead, lifeless thing.

We can not stop without saying a word or two about this Church in Egypt which lost its life, its vitality, its enthusiasm and zeal for preaching the Gospel and failed to defend her faith against Moslem invasion. If this Church of Egypt was strong enough and had not sunk in heresy and controversies, if this Church had not left Christ and looked at Mariolatry and angel worship, and if this Church had the life that it had in the first two centuries then the Church of Egypt could have resisted Islam and the Moslems when they invaded Egypt. The Church in Europe is responsible too, because the Church there was not much better than the Church in Egypt. If the Church of the East and the Church of the West were one Church then this one Church could have defended

itself against the Moslems and there would not be more than two hundred and fifty million Moslems all around the world.

'Union is strength' but until this day the Church of Christ has not learned the lesson. Is Jesus Christ divided? Why are there so many divisions in the church? And what power the church might have today were the divisions less pronounced. I hope that the world rediscovers the power of a unified church. Bishop McConnell said in 1944:

I still hope that the church has historians of the year 2044 who will look back on the organization of the World Council of Churches as the most significant event of the twentieth century. And I hope that this century marks the beginning of the end of denominational animosities.<sup>19</sup>

#### Mohammedanism

In the year 570 A.D. in the burning sun of the desert at Mecca in Arabia, a land bordering Egypt, and in a tent which was pitched among other tents where you could see some goats, few sheep, some camels and perhaps very few horses around these tents, a child was born. The tent where the child was born did not differ very much from any other tent except in front of it stood a lofty palm tree under which many people of the tribe used to shade by day and at night many other people used to come and discuss their problems with the father of the new born child. The child was

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<sup>19</sup> Kepler, op. cit., p. 68.

almost like all other children when born and nobody could prophecy what he was to become. His father was not the head of the tribe of Kariesh, but he was a wise man. He was not at home when his child was born and on his way to his home a lad ran to tell him the good news. He was riding an ass when the lad came near him and said, "Uncle, good news for you". The man wished to be sure that the baby was a boy and not a girl and the lad assured him that the baby was a boy. He took his purse of money and gave the lad a small piece of coin because he brought him the good news of the birth of a boy.

Arabs hated to hear that a girl is born. They used to bury girls alive. The lad took the coin and ran limping home. That man was Abdalla Ibn Abdel Mutilib and the baby boy was Mohammed. Many suggested different names for the baby but Mohammed was the chosen name. This Mohammed was the one who claimed to be a prophet, an apostle of God, and was soon to become established far and wide.

Mohammed was born about 570 A.D. at Mecca; died June 8, 632 at Medina, and was buried on the spot where he died, which is now enclosed by a mosque. He was the only child of a poor widow his father Abdalla having died before (according to others a few months after) his birth. He belonged to the heathen family of the Haskim which claimed lineal descent from Ishmael and was related to the Karashite, the hereditary guardians of the sacred Kaaba. <sup>20</sup>

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<sup>20</sup> Philip Schaff, Religious Encyclopedia, Vol. III, p. 1541.



One does not know very much about Mohammed when he was under ten except that his father died and his grand-father took care of him. On the death of his grand-father, his uncle, Abu Talib, took care of him. Mohammed was fond of riding horses and camels. He used to herd sheep. He had many boy friends who, when the sun set, used to come and see Mohammed to play with him in the moon light under the palm tree. Many times his grand-father and then his uncle after his father's death took him to an idol to join them in worship. When Mohammed was twelve years old Khadiga, a rich Meccan widow, used to hire him to help her in her commerce. She sent him once every month or two to Palestine to buy her tobacco and cloth and other goods which were her trade. He was a merchant and on caravan journeys from Arabia to Palestine he learned something about Christian and Jewish doctrine. He learned that both Christians and Jews worshipped a Being who is called the true God, an entirely different 'god' from the 'gods' his people in Arabia worshipped. The gods that the Arabian people worshipped were many and scattered in the peninsula of Arabia, and he could see many of them on his way to Palestine. Many times he stopped to think about the difference between the 'God' of the Christians and Jews in Palestine and the 'gods' whom his people adored. The difference was striking so that he determined for himself not to worship any of these 'gods'. He became interested

In Judaism because in Palestine he dealt with the Jews. He knew their beliefs especially those concerning Christ, His birth, His life, and His crucifixion. He had some Christian friends too. He started to read the Bible. His ideas concerning Christ were not clear. There was not a Christian who was in touch with him to clarify the Christian truth, and that is why when you read the Koran, the Moslem bible, you find most of the writings about Christ like those ideas of the Jews. "The Christian elements in the Koran are borrowed from the Apocryphal and heretical sources not from Canonical Gospels." <sup>21</sup> The Jewish influence was stronger than the Christian influence on his life. Mohammed's ideas about Christ were vague and obscure.

At twenty five years of age Mohammed married Khadijah, and after her death in 619 married in succession twelve other wives. When he was forty years of age Mohammed claimed that he saw a vision of the angel Gabriel who called him to the work of reform. When he started the work of the reform he had such opposition from his own people who persecuted him so that he fled from Mecca to Medina.

He provoked commotion and persecution and was forced to flee for his life with his followers to Medina, July 15, 622. This flight is called the Hegira or Hidsra. It marks the beginning of the Mohammedan era and of his marvelous success.<sup>22</sup>

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<sup>21</sup> Schaff, op. cit., p. 1542.

<sup>22</sup> Lee. cit.

The Moslems date their era from the day of flight. Mohammed was welcomed at Medina, and he became a powerful chiefman and from that city he subdued all the peninsula of Arabia. He died in 632 A.D. when he was fifty-three years old and was buried at Medina.

The story is told that after Mohammed saw the vision of Gabriel, the Angel who called him to the work of reform, he went to one of the idols that the Arabians worshipped in those days and there he told them that they should not worship this idol for there is a living God whom we should worship and to whom only we should kneel, and with an ax in his hand he started to break the idol. While doing that he told the worshippers that if this is truly the God then he would hurt me. They expected to see him hurt but, of course, he was not. He started to teach them about the true and living God whom the Jews and Christians in Palestine worshipped. He told the people that he was sent from God, as a messenger and a prophet. Mohammed was illiterate but he wrote the Koran, and he claimed that this book was inspired from God, and Gabriel used to dictate it to him leaf by leaf, Chapter by Chapter. "Islam is the name peculiar to the religion founded by Mohammed and embraces all the different sects which are now found among his followers. Thus a Shiite and a Sunnite are both Moslems."<sup>23</sup>

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<sup>23</sup> Hastings, op. cit., Vol. VIII, p. 437.

Mohammedanism or Islam spread so quickly, and its spread was so remarkable that it constitutes one of the most complex problems of both religious and political investigation.

"One hundred years after Mohammed's death," says Dr. Samuel Zwemer, "his followers were masters of an empire greater than Rome at the zenith of her power. They were building mosques in China, in Spain, in Persia and in Southern India. Two hundred years after the hegira, Mohammed's name was proclaimed on thousands of minarets from the pillars of Hercules to the Pacific, and from Northern Turkestan to Ceylon. Only thirteen centuries have passed and today there are over two hundred and thirty million Mohammedans--one seventh of the population of the globe."<sup>24</sup>

How did Islam subdue all these nations and lands in such a comparatively short period? It takes a long time to figure all the factors that helped Islam to spread so widely to the four corners of the earth. Yet two or three things should be mentioned here.

The suitability of Islam to the human nature may be first mentioned. The religion itself allows its followers to enjoy the amusements and the pleasures of life. The pleasure of this world consists of two things, Moslems say, and they are money and boys. A Moslem can marry as many wives as he is able to keep. Mohammed himself as we have already shown married thirteen wives. In the Koran a Moslem is told to keep two, or three, or four wives at one time, but if a Moslem fears that he is not just to them he should

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<sup>24</sup> Charles Watson, op. cit., p. 60.

only keep one. It does not cost a Moslem much to get a wife, and it does not cost him much to divorce her. The Koran like the law of Moses teaches "an eye for an eye and a tooth for a tooth". It teaches revenge. The teachings of the Koran are not strange to the human nature. It is not difficult to practice and put in action the teachings of the Koran. The Koran does not teach anything about 'the second mile' about turning 'the other cheek', about forgiving 'seventy times seven times', about self-sacrifice, love, kindness and the other virtues of Christianity. Above all it does not teach anything about regeneration and the newness of life.

We must not forget that the sword went wherever Islam went, or to put it in a better form, that Islam followed the sword. All the nations, all the peoples in different countries in different lands and in different continents who were converted to Islam, were converted through the sword. Syria, Egypt, North Africa, Spain, etc., all these countries and others were converted to Islam by the power of the sword. There may be other factors that can be included such as the situation of the nation subdued--but these are the main ones--the suitability of Islam to the human nature and the power of the sword.

Before Islam invaded Egypt, the Church there had the controversy about The Trinity and that heresy of the Monophysite, and the severe conflicts between the Jacobites,

the national Church of Egypt, and the Melkite, the state Church which had its support from Constantinople. The church was drunken with the wine of heresies, controversies, and conflicts, so when the enemy was at the door she never paid attention to him. She was captured in its drunkenness and in its sleep. "The weakness of the Byzantine, the unfortunate rivalry between the Greek and Latin Churches, and the distractions of the Greek Church by the idle metaphysical disputes greatly aided the conquerors."<sup>25</sup>

In the year 639 A.D. Amr-ibn-el-As with a band of 4,000 men crossed the stream or torrent bed which is the boundary between Palestine and Egypt. He succeeded in occupying Foran, the ancient Pelusium, and soon after that seiged the Roman force at Bilbais. Then Fayoum was taken. Reinforcements from Omar, the Caliph at Arabia, arrived and Amr had now more than 15,000 soldiers. There at Heliopolis, the Arabs met imperial authority in Egypt, and they fought and the result was victory on the side of the Arabs. Soon Babylon was seiged and Alexandria and other coast towns were occupied. The national Church, the Church of the Jacobites, these oppressed Monophysite Christians, joined hands with the conquering Arabs for the sake of securing deliverance from the persecutors, the Melkites. The historical personage called the 'Mukaukas' played an important part in trying to make

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<sup>25</sup> Schaff, op. cit., Vol. III, p. 1544.

terms with the Arabs. He traitorously plotted the surrender of the fortress Babylon.

Mr. A. J. Butler in The Arab Conquest of Egypt points out that this 'Mukaukas' was none other than Cyrus the perfect-patriarch of the Melkite Church, the Church in Egypt that was supported by Constantinople.<sup>26</sup>

He tried to save the province committed to his care which was treachery to the nation. The Byzantine rulers who ruled Egypt more than two hundred years subdued the Arab invasion. By the entrance of Amr and his conquest to Egypt Christianity started to dwindle and wane, Christianity which had become the dominant religion in Egypt during the first seven centuries was replaced by Mohammedanism. Egypt today is a Moslem country with a Moslem state religion.

The tourist can see Cairo, the Capital of Egypt, with its four hundred mosques with their minarets and domes, and with its Azhar, the oldest Moslem University in the world. One can see hundreds and perhaps thousands of other mosques scattered along the Nile Valley from Alexandria and Port Said on the Mediterranean in the north to the Great Lakes on the Equator.

When Amru conquered and occupied Egypt a treaty was executed to which Amr himself was a party. It is interesting to know that its opening sentence ran like this:

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<sup>26</sup> Charles Watson, op. cit., p. 67.

In the name of God, the Compassionate, the Merciful, this is the amnesty which Amru-ibn-el-As granted the people of Mier (Egypt), as to themselves, their religion their goods, their churches and crosses, their lands and waters; nothing of these shall be meddled with or diminished.<sup>27</sup>

After Amru took hold of Egypt new laws and regulations were soon adopted. Every able-bodied adult man had to pay poll tax of two dinars, that is about two English pounds or six American dollars of today. Land tax, according to the condition of the Nile flood was required. It can not ever be denied that Amru's own government was marked by kindness and mildness. The taxation in his days were lighter than those in the days of the Byzantines and the Roman Empire. Christians were allowed to build or repair their Churches. The Melkite Church lost its influence and ceased to be a large factor in the life of Egypt. The Arabs prevented any revenge or reprisals on the part of their former opposers and rivals, the Jacobites, the people of the national Church.

Amru, as a governor and ruler, of Egypt, now had to send to the Caliph in Arabia a certain amount of money as a revenue, but Amru, because of his mildness and kindness to the people who were exhausted by war, was unable to satisfy the greedy Caliph so he was recalled. A new governor was sent to Egypt to replace Amru, and he was able to raise

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<sup>27</sup> Charles Watson, op. cit., p. 68.



14,000,000 dinars from Egypt as a revenue against Amru's 12,000,000 dinars. Caliph Othman at Medina was pleased with this new governor, Abdalla, because the camel yielded more milk now. Arab domination forced its way more than a thousand miles to the south, beyond the first cataract into Nubia during Abdalla's administration. The Nubians, being unable to pay money taxation, were asked to send three hundred and sixty slaves of both sexes to be delivered annually to the governor of Asswan as a levy. This levy might well be regarded as the forerunner of the slave trade of later years. In a period of about two hundred thirty years there were almost a hundred governors in office because the Caliph at Medina appointed them and their terms were normally short. Tyranny and justice alternated according to the character of the governor and his staff of officials.

Egypt, during the first years of Moslem reign, was ruled by dynasties or families, and that period of its history is divided into shorter periods named after those families that ruled Egypt either in person or through governors of their appointment. The Omayyada Caliphs, the Abbassid Caliphs, the House of Tulum, the Fatimites, the Ayyubids rulers, and the Mamelukes, these were the Caliphs, the dynasties, and rulers that ruled Egypt from the Arab invasion until 1617. In the year 1617, Egypt became a province of the Turkish Empire to the establishment of the Khedivate

in the beginning of the nineteenth century and from the British occupation of Egypt in 1882.

Mohammed Ali <sup>4</sup>dynasty ruled Egypt after it was independent from Turkey until July 23, 1953, when Mohammed Naguib started his revolution against King Farouk, the last king of that Turkish family. In less than a year under the leadership of Mohammed Naguib, Egypt was changed into a republic in June 18, 1953, for the good and welfare of the nation.

When Amr-ibn-el-As conquered Egypt in 639 A.D. the population at that time was about ten million, of whom the overwhelming majority were at least nominally Christians. Within thirty years of the Arab invasion, the number of Christians, as judged by poll tax records--Moslems were not liable to poll tax--decreased to seven million. In 725, within eighty years of the Arab invasion the number of Christians was not more than five million. In the year 832, the Christians were badly suppressed, and the Arabs started to settle in villages and on the land instead of merely the big cities.

Egypt became a Moslem country because the majority of its population, as we have seen, were converted to the new faith, to Mohammedanism or Islam. The heart of the Christian writer and the heart of the Christian reader are full of sorrow for the fall of the Church of Christ in Egypt and for

the conversion of a total Christian nation to another religion. We are now in the process of discussing the factors and the influences that operated in favor of this conversion and in the reduction of Christianity in Egypt. The reduction of Christians and the increase of Moslems was due to very prominent factors which draw our attention. Here are some of these factors.

Severe persecutions. No pen can rise to the full measure to describe the severity of persecution which Christians faced and suffered. I would like to borrow the pen of Shakespeare or Mark Twain, the imagination of Henry Drummond and the wisdom of Solomon to be able to translate into words those persecutions. Progressive enforcements of an edict for the confiscation of Christian Churches and the confiscation of their lands and property lasted five years(1007-1012). Similar attacks followed a few decades later. Churches, from time to time, were kept closed and many churches were despoiled of their pillars and ornaments for building mosques.

The severity of these persecutions is shown by the uprisings to which even the docile Copt was inspired and at such times the Moslems made Christian blood run freely and thousands were put to death. In later centuries when the Copts were too weak to rebel, they were often the victims of fanatical movements kindled by the preaching of some fakir.<sup>28</sup>

Let us now turn to another writer, Dr. Andrew Watson,

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<sup>28</sup> Charles Watson, op. cit., p. 74.

who too like his son, Charles, was a missionary in Egypt.

But if they (Christians) were promised amnesty, immunity and protection the promise was not long kept. Within a century from the fall of Alexandria, the hands of the monks were branded and heavy annual imposts exacted from them, and such as refused to pay were scourged, outraged or beheaded while many of the churches were plundered and destroyed. . . In the reigns of the Abbasside dynasty, the humiliations of the Christians were multiplied. The Kalif Mutowakil compelled them to wear disgraceful articles of dress and to fasten on their doors pictures of devils; and a century afterwards, the mad Fatimite Kalif, Hakim, prescribed for them the black robe and turban and ordered them to wear suspended from their necks a heavy wooden cross; he also confiscated their churches and finally decreed their banishment. To save themselves from this cruel penalty great numbers apostatized. No new proselyte was permitted to return to his family unless the members thereof should accept the Mohammedan faith.

No government official was permitted to employ a Copt. At the public baths they were distinguished by a bill hung from the neck.

When we consider the unjust and often cruel treatment endured by the Egyptian Christians for so many centuries at the hands of the Mohammedan conquerors, we are surprised that any remained to preserve the Christian name along the banks of the Nile. We cannot but extol their patient endurance and their tenacious adherence to a faith which, though greatly changed since the fourth century, still had in it some of that truth which sprang from Calvary and was proclaimed abroad by the Apostles of the Lord.<sup>29</sup>

Strange legislations. Laws were enforced specially for Christians. Most of these laws look strange and unmindful. For example in 850 A.D. Caliph Mutawakil issued a series of regulations:

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<sup>29</sup> Dr. Andrew Watson, op. cit., pp. 16-17.

The Christians were ordered to wear honey colored clothes, with distinguishing patches, use wooden stirrups and set up wooden images of the devil or an ape, or dog over their doors; the girdle, the symbol of femininity, was forbidden to women and ordered to be worn by men. Crosses were not to be shown nor processional lights carried in the streets and their graves were to be distinguishable from the earth around.<sup>30</sup>

High Taxes. Three choices were put before Christians soon after AMR invaded Egypt: "To accept Islam, to pay tribute, or to fight to the death".<sup>31</sup> The Christians at that time were of three kinds; some were rich and able to pay the tribute, and they are the fore-fathers of the Christians of Egypt of today; some were poor and strong in Christian faith and refused to accept the new faith so they were killed; the rest were poor and weak in faith, they were nominally Christians, and these were converted to Islam. A poll-tax of about two dinars was required from every able Christian adult. Besides these taxes land taxes were regulated.

Eventually the theory spread that all land owners paid land tax, whereas members of tolerated sects paid a personal tax also, but during the evolution of this doctrine the relation between conquerors and conquered became more and more strained and from the time when the control of the finance was separated from the administration of the country (715 A.D.) complaints of extortion became serious.<sup>32</sup>

Immigration. Arabia is a desert. Egypt is the

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<sup>30</sup> Charles Watson, op. cit., p. 73.

<sup>31</sup> Ibid., p. 71.

<sup>32</sup> David S. Margoliouth, "Mohammedanism", Encyclopedia Britannica, Vol. VIII, p. 79.

garden of God (Genesis 13:10). In Arabia life is hard and rough. People there live on dates from palm trees or on olives, others live on milk from goats, sheep or camels. They do not raise any plant there because of the lack of water. Rain seldom falls in Arabia. The land is made up of wide areas of desert, so that when the Arabs conquered Egypt

there began a steady stream of immigration from Arabia to Egypt. Almost every newly appointed governor brought with him from Arabia 6,000 troops. This would bring on an average of 30,000 each decade, while in 760 alone Humeyd, the governor, brought with him 20,000 soldiers. Again we hear of whole tribes emigrating from Arabia such as that of el-Kenz which settled in Upper Egypt. . . . When Gawhar conquered Egypt in 969, he brought with him an army said to number 10,000.<sup>33</sup>

All these immigrants were Moslems, of course, so the number of Moslems increased while that of Christians decreased.

Marriage. This was another factor in the increase of Moslems. Mohammed, as we have said, married thirteen wives. A Moslem is allowed to marry one, two, three or four wives. A Christian cannot marry but one. The laws did not allow a Christian to marry a Moslem woman while these same laws allowed a Moslem to marry a Christian woman. "A Christian who made bold to marry a Moslem woman under the Mameluke dynasty, was actually buried alive and the woman's nose was cut off."<sup>34</sup>

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<sup>33</sup> Charles Watson, op. cit., pp. 77-78.

<sup>34</sup> Ibid., p. 75.

Besides these factors that helped the increase of Moslems and the decrease of Christians, there were wars, the plagues and the famines. Moslems were the majority and Christians were the minority; the rulers and governors were Moslems; the laws were made according to the teaching of Islam and Egypt now became for the first time a Mohammedan country. Islam became the dominant religion in Egypt.

Islam or Islām designates complete and entire submission of body and soul to God, his will, and his service, as well as to all those articles of faith and ordinances revealed to and ordained by Mohammed his prophet. <sup>35</sup>

Islam is the name peculiar to the religion founded by Mohammed and embraces all the different sects which are now found among his followers. Thus a Shiite and a Sunnite are both Moslems. <sup>36</sup>

Before writing about the duties and beliefs in Islam let us give attention to what Dr. Watson says about Mohammedanism.

In our day it has become the custom in some quarters to sound the praise of Islam, sometimes at the expense of Christianity: Just as a hundred years ago it was impossible for the people of the West to see anything in it except license to plunder, oppress and gratify the lowest of human passions. Some people look at it in the light of some of its great doctrines such as the unity of God; rewards and punishments; obligations of children toward their parents; the duties of prayers and almsgiving and the requirements of Justice; and regard it as the rival of the Christian religion. Others look at it through the 'Suras' of the Koran and

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<sup>35</sup> John McClintock, "Islam", Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, Vol. IV, p. 690.

<sup>36</sup> James Hastings, Encyclopedia of Religion and Ethics, "Islam", Edward Sell, Vol. VII, p. 437.

find it a heterogeneous collection and agglomeration of facts and fiction, superstitions, and wild rhapsodies, with a few moral precepts pertaining to man's relation to God; and special regulations for the subordination and treatment of women. . . the whole, the reproduction of a brain unbalanced and a heart full of zeal and hate.<sup>37</sup>

Does Islam have the power to save a sinner from the power of sin? What is in Islam to lift the weak and the downcast? Does Islam teach anything about living a pure life of love and self-sacrifice? For the present we are not to answer these questions and other questions that may present themselves and come to the minds of those who start to read and study Islam. But we can say that Islam like any other religion in the world, with the exception of Christianity, lacks the one thing which makes it a religion--the Saving Power, the power to save sinners from their sins, to lift the downcast and put them on a level to enjoy life here and the Life Eternal. This Saving Power, the power of the redeeming blood, the power of the Cross, the power of Atonement is not found except in Christianity in the Person of Jesus Christ, who gave Himself a ransom for the Salvation of the World through His death on the cursed Cross. For this reason Christians are under heavy responsibility of preaching Christ and His redeeming powers, not only to these Mohammedans whose number is over 235,000,000, but to all heathen.

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<sup>37</sup> Dr. Andrew Watson, Op. cit., p. 41.



## Islamic Theology

Sources of Islam. The Koran, the Mohammedan Bible is the first doctrinal source of Islam. It is considered to be "The very words of God, the supreme rule in all matters of religion, law and philosophy; the basis for the religious, social, civil, commercial, military and legal regulations of Mohammedanism."<sup>38</sup> It claims to be given by divine inspiration of Gabriel. Mohammed dictated it 'leaf by leaf' as occasion demanded. Zayd, one of the prophet's close followers, collected it from palm leaves, tablets of stone, and the breasts of men. There are 114 chapters containing from 3 to 280 verses each, making 6,225 verses in all. The material of the Koran is taken from the Talmud and from the heretical Christian traditions and from the poetic imagination and the religious enthusiasm of Mohammed. It contains injunctions, warnings, exhortations, etc. Mohammedans can not understand the Koran without the use of commentaries because certain revelations cancel others. It is so greatly revered by Moslems. They generally take care not to hold it, and they never place anything on it. It is too sacred to be translated or printed or sold like common books. Moslems believe that all knowledge is to be found in the Koran. When Napoleon was in Egypt, he asked if the Koran contained the

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<sup>38</sup> Davida Pinney, Tomorrow's Egypt, Women's General Missionary Society, Publication Building, Pittsburg, p. 86.

rules for the casting of cannons and the making of gunpowder. They assured him that it did but not very many know how to find that in the Koran.

The Sunnah or Traditions are another doctrinal source of Mohammedanism. The Traditions are a compilation of the sayings and actions of the Prophet. In addition to the Traditions many other books exist which give the judgment of many learned Moslems on many subjects. Different interpretations of difficult passages have arisen giving rise to the many sects and divisions of Islam. Two of these are the Shiites and the Sunnites.

Beliefs and Duties of Islam. It will suffice to mention briefly the beliefs and the duties of Islam and its doctrine and to note the difference between it and Christianity. There is no God but Allah and Mohammed is his prophet. It has six articles of faith, (1) God, (2) predestination (fatalism), (3) the angels (good and bad), (4) the books (chiefly the Koran), (5) the prophets, (6) the resurrection and judgment with eternal reward and punishment. "Absolute submission to the sovereign will of Allah is the first duty of a Moslem and his strongest motive in action and suffering. Prayer, fasting, almsgiving and pilgrimage are enjoined."<sup>39</sup>

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<sup>39</sup> Philip Schaff, Religious Encyclopedia, "The Mohammedan Religion", Vol III, p. 1543.

Let us now turn to explain first the six chief articles of belief and then the important duties of Islam. The six articles of belief in Islam may be set forth in greater detail:

(1) Belief in God. Belief in the unity of God is the boast of every Moslem and the glory of Islam. The soul of the prophet of Arabia was filled with the conception of the one God, and so he opposed all idolatry and polytheism. The Moslem believes that not only the heathen and atheist need this witness but Christians also who believe in a Trinity. Moslems do not accept the idea of God confined to any place. They do not wish to locate him in every place lest they might be setting bounds to the Almighty. The Cross was a stumbling block to the Jews. The Trinity was the stumbling block to the Mohammedans.

(2) Angels. The Moslem believes that God created man from a substance and he formed angels of another substance which resembles light. The throne of God is supported by eight angels. The Chief angel is called Malik and has charge of the place of torment. Two angels, Munkir and Nakir, who examine all the dead in the graves, and two other angels attend every man. They are the recording angels, one records the bad deeds and the other records the good deeds. Moslems believe that angels fight against devils and help believers to overcome the enemy. "There are also the 'Jinn' created

from fire who are divided into good and evil and some are believers. Heaven is populated too, with hauris, created to serve man in Paradise."<sup>40</sup>

(3) The Inspired Books. The Moslems believe that the Books of Moses (the Torah or Pentateuch), the Prophecies, the Psalms of David, the evangel of Jesus (the Gospels), and the Koran given through Mohammed are divine and inspired. They believe that there are other divine books besides these, one hundred four books in all, but these five books are the most important. Some of the Moslems believe the other books of the Jews and Christians were tampered by the Jews and Christians, because of the translations and the versions. The Koran was given in Arabic, the Moslems believe, and should not be translated to any other language.

(4) The Prophets. Moslems define prophet as one inspired of God. Some Moslems believe that there are two hundred thousand prophets. According to what is related to Mohammed "there were 124,000 prophets and 315 apostles".<sup>41</sup> There are twenty eight prophets mentioned in the Koran about twenty-five of them may be identified with those in the Bible. The most important prophets are: Adam, Noah, Abraham, Moses, Jesus and Mohammed. The first was the one chosen of God,

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<sup>40</sup> Finney, op. cit., p. 89.

<sup>41</sup> Andrew Watson, op. cit., p. 43.

the second was the prophet of God, the third was the friend of God, the fourth was the one that spoke with God, the fifth is the Spirit of God and the last is the messenger of God. They believe that there were three prophetesses: Mary, the mother of Jesus, the Mother of Moses, and Sarah, the wife of Abraham. Mohammed is the seal of the prophets and no other prophet is expected after him. Jesus is considered in the eyes of a Moslem the greatest of all prophets excepting Mohammed. Jesus in the Koran is the 'Word of God' the Word of Truth, the Messenger of God and the Prophet of God. Jesus was never the Son of God. They believe that Jesus did many miracles and his birth was miraculous. They believe, too, that Jesus was never crucified; it was only his likeness which the Jews crucified. Therefore the death of Christ on the Cross was an illusion.

(5) The Day of Judgment. Moslems believe that there is a day of judgment which is known only to God, and they can only know its approach from certain signs, some called greater and some less; among the former, the sun rising in the West, the coming of Antichrist, the descent of Jesus on the earth the second time, Gog and Magog, and the war with the Jews; among the latter the decay of Islam and tumults and seditions. Men, angels, genii and animals will rise from the dead. At the resurrection the body will be raised up and united with the soul. No Moslem will perish because Mohammed

is the advocate of all with God.

(6) The Decrees of God called Predestination.

Moslems believe that every thing happens, everything that has happened, and everything that will happen whether good or bad in the world to any of the creatures including man proceeds from the divine will and has been fixed and recorded on a tablet by the pen of fate and preserved on high. Here we find some of the teachings of the Koran on Predestination:

No one can die except by God's permission, according to the book that fixes the terms of life.

God slew them and those shafts were God's not man's.

By no means can ought befall us but what God has destined for us.

God misleadeth whom He will, and whom He will he leadeth.

All sovereignty is in the hands of God.<sup>42</sup>

### Duties of Moslems

Besides these six articles of Islam of which a brief and short summary was given so that the reader may have an idea about that faith, there are five duties and observances of this same religion which are required of all believers:

(1) The recital of the Creed, (2) Prayer, (3) Fasting, (4) The giving of the legal alms, (5) Pilgrimage.

The Creed of the Confession of Faith is as follows;

"There is no God but God and Mohammed is his Prophet". To

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<sup>42</sup> From the Suras of the Koran, cited by Andrew Watson, Op. cit., p. 44.

recite this creed admits the unbeliever to the Moslem religion. This creed is repeated by every Moslem many times every day. When he prays, when he eats, and when he meets an unbeliever (a Christian or a Jew) because whoever recites the creed will enter Paradise even if he steals or even if he commits murder or adultery. This creed, as it seems, is the passport to Paradise without any respect to whatever man does or acts.

(2) Prayer. Five times every twenty-four hours comes high and clear the Moslem's call to prayer from the minarets and domes of the four hundred mosques at Cairo alone and the other thousands of mosques scattered from Alexandria to the Equator and all around the world in other nations and lands. At day break, at noon, at mid-afternoon, in the evening at sunset, and before going to bed, these are the fixed times of prayers and must be preceded by ablutions and on prayer, faces are turned toward Mecca. If a Moslem misses prayer once he can pray twice at the time of the second prayer. If he is busy and for any reason can not pray the four times required during the day, he can pray five times at the time of the fifth prayer, and by doing that it is just the same as if he prayed the five prayers in their fixed times. The prayer of a Moslem is reciting from memory the same prayer which he learns when he is a little boy while practicing some bodily exercises during his praying.

(3) *Fasting.* Fasting Ramadan, the month in which the Koran was given to Mohammed the Prophet is obligatory on every Moslem except children, those who are sick and those who are on travel. These three groups are excused. Ramadan is twenty-eight days and during this time they never drink water or eat anything from before dawn until sunset. It is unlawful to eat, drink, or smoke or do anything for the ease of the body. Moslems follow the lunar calendar, and so Ramadan may come during the summer and they suffer very badly from the agony of thirst. There is much feasting at night. A man beating on a drum and crying an hour before dawn awakens the sleepers to eat again before fasting a new day. At the end of Ramadan there is a great feast and rejoicing. The value of fasting is great because it is the basis of forgiveness with God.

The five stated prayers erase the sins which have been committed during the intervals between them if they have not been mortal sins. Every good act that man does shall receive from ten to seven hundred rewards, but the reward of fasting is from God alone and he will give its rewards.<sup>43</sup>

(4) *The Giving of The Legal Alms.* This is the fourth duty of Islam and it is obligatory upon all the Moslems. A Mohammedan is supposed to pay a certain percentage to benevolence in the name of religion. Charitable donations of

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<sup>43</sup> From the Koran, cited by Andrew Watson, op. cit., p. 48.



property or endowment to institutions are considered legal alms and called 'waqf'. There is a ministry which is called the 'Ministry of Waqfs', which takes care of all these charitable donations of property given to the poor or to institutes.

(5) Pilgrimage to Mecca. Every able-bodied Moslem, woman or man, is required to make a pilgrimage to this city. Many Moslems are unable to make it, and the majority never go. Ill health, slavery and inability to pay the expenses of the journey release the Moslem from this obligatory journey to the Holy City where the prophet is buried. The omission of this duty, if the man is able to make this trip, is a mortal sin. The Prophet said:

He who makes the pilgrimage for God's sake and does not talk loosely nor act wickedly by the way shall return as pure from sin as the day on which he was born. Verily it puts away poverty and sin as the fires of a forge remove dross. The reward of a pilgrimage is paradise. When you see a pilgrim, salute and embrace him, and request him to ask pardon of God for you, for his own sins have been forgiven and his supplication will be accepted.<sup>44</sup>

Those who die on their way to Mecca or when they are going to their homes will go directly to Paradise without giving any account of their deeds. This pilgrimage always comes during the Moslem Great Feast, that of Sacrifice or Dahiya, when God gave Abraham a ram to save Ishmael (not Isaac).

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<sup>44</sup> From the horan, cited by Andrew Watson, op. cit., p. 49.

The Moslems have been ruling Egypt more than thirteen centuries, and it is not easy to give sufficient estimate of their domination in this long period. These are a few general characteristics:

The Moslem rulers in Egypt, whether Arabs, Syrians, or Turks lived a life of luxury. "Their idea of government is personal aggrandizement and their idea of civilization was personal luxury."<sup>45</sup>

Luxury of table rivaled luxury of residence, for we find the Kufur's table (946-966) required a daily provision of 100 sheep, 100 lambs, 250 geese, 500 fowls, 1,000 pigeons and other birds and 100 jars of sweets.<sup>46</sup>

There was not much to be found to rejoice over in the moral influence of Islam in Egypt. "Women in the East are the rich man's toys and the poor man's drudges. Their whole training is one vast blunder."<sup>47</sup> Until today the Moslem woman has been the "yo-yo" of the man there. There are two "devils" a Moslem woman fear, polygamy and divorce. The history of the land during the thirteen centuries of Islam is a story of wars and tyranny and revolutions. Cruelty stamped the Moslem rule in the Nile valley.

Moslems spread education to certain extent during their reign in Egypt. In 973 the Mosque Azhar was completed

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<sup>45</sup> Charles Watson, op. cit., p. 85.

<sup>46</sup> Ibid., p. 86.

<sup>47</sup> Ibid., p. 95.

and was converted to a university in 988. This well known school became a Moslem University, the oldest and largest in the world. Other schools were established and libraries were built. The Moslems have had a very high missionary zeal to preach Islam, not only in Egypt, but in other lands. The Arab leaders should be praised for their courage and bravery in battlefields. Amru, Beybars, and Saladin and others are well known as military leaders.

Now we have seen the history of Egypt during the Moslem reign, and this brings us to modern Egypt where we can discuss the Evangelistic work.

## CHAPTER IV

### EVANGELISTIC WORK

#### Foreign Missions

The entrance of Missionaries to Egypt in the second half of the eighteenth century started the Evangelistic work, as Christianity had dwindled after the invasion of Islam into the Nile valley. When Mission work started there

three venerable religions occupied the field then as now. Judaism, rigid and exclusive; Islam, arrogantly and persecutingly tenacious; Christianity defiantly and degradingly corrupt. All three, having sprung from the same root, were alike monotheistic and yet sadly perverted.<sup>1</sup>

The conditions of these three religions were formerly explained and discussed in the foregoing Chapter, and now it is not preferable to go in great detail concerning them but to go forward to foreign missions to see how these missions started work in Egypt and to follow their growth and development and the influence they have had in Egypt since they started work there.

The Moravians are the Bohemian Brethren in Bohemia, Moravia and Poland. They were the first Protestants who started Evangelistic work among the heathen after the Apostles of our Lord. They had no other purpose except to preach the

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<sup>1</sup> Robt. H. Glover, The Progress of World Wide Missions, Harper & Brothers. p. 215.

Gospel of salvation and save lost souls. To fulfil this purpose they sent missionaries to the four corners of the earth; missionaries to the shores of the Arctic Ocean, Algiers, East Indies, India, Egypt and other lands. They emphasized Christian unity, fellowship, brotherhood and closer relationships among protestants everywhere. Their aim was "The World for Christ" and so they stretched out their arms of kindness and love to their suffering brethren in Christ everywhere.

Count Zinzendorf, a man of God, full of the Holy Spirit, whose life ran true to the divine purpose from its very beginning longed to know more of the conditions of Christians in Egypt and Abyssinia. He knew and heard of their trials, sufferings, oppressions, temptations and steadfastness while professing the Christian faith. He was anxious to know more about them, and to encourage them to stand fast in the faith of Christ. Zinzendorf brought his heart's longings before the Moravian Brethren with tears and prayers and the Lord guided them through His Spirit to start mission work in Egypt and Abyssinia.

Frederick William Hooker, a medical doctor, was appointed to start mission work in the East, and he planned to go to Abyssinia, but he wished to spend some time in Egypt to study the Arabic language. On May 1752, he took a boat from London to Genoa and from Genoa to Alexandria. From Alexandria

he wished to go to Cairo but this was not an easy trip at that day. He had two day's ride from Alexandria to Rosetta and then two more days on an open boat up the Nile to Cairo. On arriving at Cairo he rented a house and started to learn the Arabic language, practiced medicine and prepared himself for the journey to Abyssinia. After a year he presented himself to the Coptic Patriarch and gave him a letter from Count Zinzendorf. The Patriarch received him kindly. Hooker was the first foreign missionary to preach the Gospel in Egypt after St. Mark. "Hooker went to Constantinople to secure such credentials as seemed necessary to enable him to enter Abyssinia."<sup>2</sup> George Pilder and Henry Cossart, two Moravian missionaries, joined Hooker in Egypt. When Cossart turned back home, Hooker and Pilder started their journey to Abyssinia. After eleven days, they had a shipwreck and spent nineteen days on a desert island, and they decided to return to Egypt. They crossed the Red Sea from Jedda to Kossier and from this last port over land to Kena on the Nile. Pilder returned home and Hooker was alone again.

John Henry Danke joined Hooker in 1768 and both paid attention to the Copts. Danke went to Girga, a city in Upper Egypt, and he tried to preach the Gospel but he found the

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<sup>2</sup> Charles Watson, In the Valley of the Nile, Fleming Revell Company, New York, p. 103.

hearts of the Copts like stone. He went to Behnessa, a city in middle Egypt, and in it he was able to gain some of the people and convert them to Protestantism by the power of the Holy Ghost. He then started to visit other cities and towns between Benisuef and Minya where he was kindly treated. Abdel-Al-Malik Bishara and Bishai Bishara were the first close friends to Wanka. Mr. John Antes another Moravian joined his Moravian friends in the mission work in Egypt. He lived at Cairo and had to go preaching the Gospel in the surrounding areas. George Henry Wieniger was another missionary who arrived in Egypt in 1774. He worked at Behnessa and was rejoiced to see the 'Word of God' reach the hearts of the people. Watson<sup>3</sup> tells us how Wieniger gives an account of a conversation with an Agha, a Moslem Turkish nobleman, who became a secret disciple of Christ and then proved himself a true believer and consistent follower of Christ. It should not be forgotten that many of these Moravian missionaries were severely persecuted, especially "John Antes who was scourged nearly unto death by some Mamelukes belonging to Osman Bey".<sup>4</sup>

Mr. Herman and Mr. Roller, who were sent by the Moravian Brethren to Egypt, occupied Cairo and Behnessa and

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<sup>3</sup> Charles Watson, op. cit., pp. 115-117.

<sup>4</sup> Andrew Watson, The American Mission in Egypt, United Presbyterian Board of Publication, Pittsburg, p. 23.

preached the Gospel at Kus, a city near Louxor in Upper Egypt. For some unknown reasons, the Synod of Herrubut took an action in 1782 that missionaries in Egypt should return home. They had worked there about a half century.

The Moravians did not organize any churches in Egypt but the results of their work are to be seen in the lives of those who heard them preach.

The Church Mission Society of Great Britain, whose history goes back to 1799, is one of the oldest and most extensive missionary agencies in the world. This society has had mission work in Japan, China, India, Egypt and a few other countries. In 1815, William Jowett was elected by the society to go to Malta and study the situation and conditions in Roman Catholic, as well as, Greek, Armenian, Coptic and Abyssinian Churches. While he resided at Malta, Jowett visited Egypt three times between 1819 and 1823. During his visit he met many of the Coptic monks, priests and the Patriarch who gave him letters of recommendation to many convents. He had with him copies of the Arabic Scriptures which he distributed wherever he went since his chief labor at Malta was to prepare Christian literature which missionaries could use in the countries where they did mission work.

Samuel Gobat, William Kruse and his wife, J. R. Lieder, and his wife, Theodore Mueller and his wife, and Christian



Kuglar were the first five men which the Society sent to Egypt. All of them were Germans from Basle Seminary. They arrived at Alexandria and started to study the Arabic language. Gobat and Kuglar left for Abyssinia while the other three visited the Coptic schools and Churches down the Nile distributing portions of the Bible which Jowette was preparing in the Arabic tongue. Their first aim was to convert Mohammedans to Christianity, but Islam has always been known for its bitter opposition to Christianity everywhere and converts from it have been very few. It is told that a Greek married a Moslem Turkish woman and the cross was tattooed on her arm. When Moslems learned that, the woman was arrested and put into a boat with her clothes and ornaments tied to her back and she faced her fate. The Moslems threw her in the Nile and the man was burned alive.

The door of preaching the Gospel to the Moslems was closed and the door of preaching it to the Copts was open. These missionaries took their time to preach to the Copts who are Christians in name only. It is interesting to notice that "the Patriarch at that time welcomed them and expressed the hope that the Society would open a Seminary for Copts seeking clerical orders".<sup>5</sup> "There were twenty-five pupils

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<sup>5</sup> Charles Watson, op. cit., p. 124.

in the Seminary, as the Boarding School was called."<sup>6</sup> Then this name was changed to the Coptic Institute to train for clerical orders. The missionaries were far-sighted. Their hope was to reform the Coptic Clergy and these in turn could reform the dead Coptic Church. There were fifteen students within the first two years in the Institute. Some of the graduates of these schools were ordained as deacons by the Patriarch who attended the public examination of the mission schools and offered a prayer on behalf of the mission after he dined there. The missionaries were so glad because the Coptic Church welcomed education and Christian light. But later on Leider said "The Institution does not answer the important object for which it was opened--to educate young men for the amelioration of the Coptic priesthood".<sup>7</sup> After a short time the Institute was closed. Mr Leider writes:

I now see clearly that it could not be otherwise; for how was it possible that a youth whose mind has become enlightened by an education found in the Word of God should or could not even enter into the service of such a deeply fallen church?<sup>8</sup>

It was in 1862 that the Church Mission Society took action of the discontinuing the Mission in Egypt because of lack of funds. When Britain occupied Egypt in 1882 the Church Mission Society opened the school again. The Annual Report

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<sup>6</sup> Charles Watson, op. cit., p. 124.

<sup>7</sup> Ibid., p. 126.

<sup>8</sup> Ibid., p. 127.

of the Society shows the relation between this second effort of the Society to that effort in the first half of the nineteenth century:

More than half a century ago the Society had an Egyptian Mission, a branch of its great enterprise, for the enlightenment and revival of Eastern Churches. That enterprise, which at first promised well, did not prove successful although a large number of the Coptic Clergy, and one Bishop were trained in the Church Mission Society Seminary at Cairo. The Society's object now is quite different. The Copts are but a fraction of the Egyptian people. Ninety-five percent are believed to be Moslems, and it is to them that the Committee would direct their efforts.

Rev. F. A. Klein, who was a missionary at Palestine, a well experienced and Arabic scholar came to Cairo in December 1882. He held services in Miss Whately's school and started to get in touch with Moslems. In 1888, Dr. F. J. Harper, a medical doctor, came to Cairo from Arabia and opened a medical work at Old Cairo. Rev. Thornton and Rev. Gairdner were two prominent missionaries working in Cairo. They planned many ways to reach the Moslems. They established schools at Cairo and Helwan. They published a religious weekly paper the "Orient and Occident" which was distributed in Arabic to the readers of whom over a thousand were Moslems. This paper still plays an important part in the lives of both Christians and Moslems who read it. The editor is a brilliant gentleman Mr. Habib Said. Besides

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<sup>9</sup> Charles Watson, op. cit., pp. 190-191.

that the Society held evangelistic meetings often "followed by a disputation". The religious tracts and portions of the Bible and other books of Christian literature were distributed by special workers. Rev. Gairdner in 1905 wrote: "In 1904, we had already baptised nine Moslems and to the end of this year twenty."<sup>10</sup>

At the beginning of 1907 we find the Society reporting stations at Helwan and at four points in or near Cairo. It has some twenty-five English missionaries in Egypt proper and thirty-one native lay teachers. There are 134 baptised members and sixty-one communicants; seven schools reporting 400 pupils.<sup>11</sup>

Today the Church Missionary Society has two hospitals; one at Minauf, the other at Old Cairo, which do work for the healing of bodies and the healing of souls. The second hospital called "Harpur" Hospital (called Harmel by natives) is worthy of praise. Not less than a thousand sick people (of different ages and religions) come to this hospital daily. The majority are Moslems. All, including these Moslems, before they go to the Clinic, have to hear the Word of God preached by a preacher or by a Bible woman. Christian still pictures and sometimes moving pictures are shown at nights to the patients who stay in the hospital. Every patient should have a ticket, on the back of which is written, that the hospital welcomes all the sick without respect to

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<sup>10</sup> Charles Watson, op. cit., p. 198.

<sup>11</sup> Ibid., p. 200.

religion, in the name of Jesus Christ who died on the Cross for all. The Lord has been blessing the work of the Church Mission Society and although the converts from other religions are few, yet the number of secret disciples are great. The work of the Society in Egypt has left a great influence in the lives of those who seek education in the schools, healing in the hospitals or Christian truth from missionaries and co-workers in the field.

#### The American Mission

This term is applied to the Evangelistic work in the Valley of the Nile, started in 1854, by the United Presbyterian Church of North America. The United Presbyterian Church of North America is formed by the union of the Associate Reformed Church of the West with the Associate Church in 1858. There were missionaries at Damascus, Syria, who were supported by the Associate Reformed Presbyterian Church of North America. They asked the Church in the States to start mission work in Egypt. There were many reasons which led the missionaries to establish mission work in the Nile valley; There were troubles in Turkey and the missionaries at Damascus wanted a refuge. The field in Egypt was open and both the Moslems and the Copts there needed the Gospel. There were too many workers in Syria for the work that could be done by them. There, J. P. Thompson visited Egypt

and made a report to the Church in America in which he showed that the way is open for new agencies.

The General Synod at its meeting in Allegheny, May 21, 1853 took the following action: That our missionaries be instructed to occupy Cairo at their earliest possible convenience. The Synod authorized the Board also to send out additional missionaries. For some reason the missionaries at Damascus did not immediately respond to the action of the Synod by sending some of their number to Egypt, though they might have received the authorization of the Synod in the autumn of 1853.<sup>12</sup>

The American Mission work in Egypt started by the arrival of the Rev. Thomas McCoques and Mrs. McCoque from America on November 15, 1854, and the Rev. James Barnett from the Mission in Syria. Rev. Barnett had the experience of ten years of mission work in Syria and the advantage of knowing the Arabic language. This enabled him to start the work on his arrival to Egypt.

Much space, time and attention ought to be dedicated to the work of the American Mission in Egypt which played the most important part in the religious history of Christianity in Egypt during the last hundred years. Without any possibility of doubt the religious, the social, the educational life in Egypt was greatly influenced by the work of the American Mission in Egypt. This can easily be investigated and clearly shown to the reader as he goes on reading these lines.

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<sup>12</sup> Andrew Watson, op. cit., p. 64.

The McCoques and Barnett on their arrival in Egypt started preaching the Gospel and distributing religious pamphlets and portions of the Scriptures as well as Christian literature. They held an Arabic service every Sabbath led one time by Rev. Barnett and another time by Gabriel Shabat, a Syrian, who came to Egypt with Rev. J. Barnett. These missionaries were the pioneers to lay "the first stones in spiritual edifice and sowed the first seeds of divine truth in Cairo in connection with the American Mission".<sup>13</sup> The work of the Mission started like a small plant but it is now like an oak tree.

A work which has now by the blessing of God extended to many places all through the Nile Valley and has been the means of saving many souls, gathering many companies of believers, establishing many schools, diffusing secular, as well as, religious knowledge far and wide, and aiding in giving the Egyptian nation a start on the road to enlightenment and freedom.<sup>14</sup>

Not very long after the McCoques and Barnett were able to secure a house in a narrow street at Darb-el-Ganiena section in Cairo which was large enough to accomodate them, and they had few in attendance at their meeting. Two startling things happened in Egypt which hindered the work of the missionaries to a certain extent. The break of cholera at Cairo and the rebellion in Upper Egypt. More than

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<sup>13</sup> Andrew Watson, op. cit., p. 71.

<sup>14</sup> Loc. cit.

10,000 people died in June, 1855, at Cairo. The whole city was dressed in black. Many fled from the city carrying the terrible disease with them wherever they went. Others stayed in quarantine in their own houses. Although the meeting place was closed yet the missionaries found a good chance to visit the sick and pray with them, to bury the dead and to comfort the mourning. Through their sympathy and kindness they had many friends. The rebellion in Upper Egypt began when the peasants refused to pay taxes and revolted against the local authorities. This rebellion was soon put down by soldiers who were sent for this purpose before it extended through the country. The missionaries did not know what would happen and they were hindered in doing their work. Added to these two calamities were another two: the assassination of Abbas Pasha, one of the royal dynasty, and the Crimean War between Russia and Britain. Both Christians and Moslems had their interest in it. The Christians sympathized with Russia and the Mohammedans sympathized with Turkey. It was not easy for missionaries to have active mission work in Egypt where Mohammedans rejoiced when Russia was conquered and where Christians secretly sympathized with Russia. ~~This~~ year 1855, although it had these bad happenings, was the same year in which telegraphic messages were for the first time sent through Cairo. At this time also, the first railway traffic was opened to



Cairo. In this year the first mission school was opened with Awad Houna as the first teacher. He had five boys in the school at the beginning and soon they increased to twenty. The word of God was printed in Arabic and other books in addition.

The arrival of Rev. Julian Lansing from America in 1857, strengthened the mission in Egypt. Soon after Lansing arrived the missionaries planned to occupy Alexandria because the field needed cultivation and because this is an important port for the advancement of the mission work. Lansing knew the Arabic language because he had spent six years in Damascus and was able to start work soon. Alexandria became a mission station.

In September, 1859, an event happened in Cairo which possessed untold significance for the future of Evangelical Christianity in the Nile Valley. Four native Egyptians were received into fellowship with the Church and their names enrolled as members. The first fruits of the mission labors--four after five years of devoted and discouraging services.<sup>15</sup>

In 1860 four more members were received to the membership of the Church and their names were added to the roll. In this same year, the first Presbytery was organized, an important event which marked the starting of a new ecclesiastical organism.

In 1863 three years later, the first Congregational

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<sup>15</sup> Charles Watson, op. cit., pp. 135-136.

organization was effected at Cairo. The rapidity of this growth and development is really marvelous. Here in close conjunction stand the winning of the first converts, presbyterial organization and congregational organization.<sup>16</sup>

On December 6, 1856, Mr. John Hogg arrived at Alexandria from Britain after he was graduated from Edinburgh and had three years in the Divinity Hall at that city.

Dr. John Hogg was a great personality and perhaps none among all the missionaries that work in the field mission during the last hundred years, none whose life can be paralleled with the life of Hogg. He was born to be a preacher and a teacher. "Mr. Lansing with all his talent had no special aptitude for educational work. Mr. Hogg, on the other hand, was born a teacher and organizer."<sup>17</sup> He stayed some time at Alexandria teaching and directing the boy's school and the girl's schools and then he went to Assuit where he started mission work and founded Assuit College, the most important institute in Egypt.

At the end of the first decade there were fourteen missionaries and sixty-nine converts. Cairo and Alexandria were occupied by missionaries. The whole land of Egypt from the Delta to the first cataract and westward to Fayoum was visited

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<sup>16</sup> Charles Watson, op. cit., p. 138.

<sup>17</sup> Rena Hogg, A Master Builder of the Nile, Fleming Revell Company, London, p. 72.

by missionaries.

We also find in this first decade the germ of every form of missionary activity, medical work excepted, that the conditions in Egypt have called for: The Evangelistic, the Educational, the Colporteur the Native Church, Women's Work, Nile Boat Work and a Theological Seminary.<sup>18</sup>

The mission work after this period faced numerous difficulties and hardships which reached to severe persecutions, once from the Moslems and once from the Coptic authorities who had not approved the Evangelistic work since its beginning. The Copts refused to read the Bible which Americans had allegedly corrupted and a Patriarchal anathema of denunciation and warning was sent to all churches to be read against the Protestants. The situation between the Protestants and the Copts was similar to that in Apostolic days between the early Christians and the Jews. This persecution of Protestants by the Copts was very severe especially at Assuit. In spite of all these difficulties, hardships, persecutions and depressions, the mission work in Egypt spread, like Christianity during the first Christian Century. The next ten years were also years of great religious harvest.

The membership of 180 with which the period opens, more than quintuple in ten years becoming 985. The attendance at service from 438 to 2,083. Schools increased from twelve to twenty-four; and instead of 633 young lives under its influence the mission had

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<sup>18</sup> Andrew Watson, op. cit., pp. 138-139.

2,218. Growth in number is accompanied by growth in grace and in the grace of liberality.<sup>19</sup>

Political changes took place in Egypt. In 1517 it became a Turkish pashalic and in 1798 Napoleon Bonaparte occupied it, and after three years Bonaparte was compelled to evacuate Egypt under the British victory at Alexandria and once more it became a Turkish pashalic. Mohammed Ali Pasha a young Albanian was able to be the Pasha of Egypt, and later he secured concessions from the Sultan in Turkey to be independent ruler of Egypt and with this for his kingdom and since then Egypt has had the Khedivial line of Mohammed Ali dynastic rulers which ended with the exile of King Farouk in July 26, 1952. Ahmed Arabi started a revolution in 1882 and in the same year Britain occupied Egypt. Its forces have been on the Suez Canal until this day. During these times of political changes, the mission work was going on to the limit that the situation allowed. After these changes took place and everything was quiet and calm the mission went on with all its might, working for the glory of the Lord until this day. The mission has never stopped establishing new schools for boys and girls, new churches, new hospitals and knocking on every door of activity. Everywhere the tourist in Egypt may go, in villages and towns and cities, he is sure to find

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<sup>19</sup> Charles Watson, op. cit., p. 159.

an elementary school, a secondary school, a church, a hospital, a college of the American Mission or the Evangelical Church which is the product of the American Mission as shall be seen later. The American Mission has this year (1953) a staff of workers as follows:

13 ordained men, 7 unordained men, 36 unmarried women, 19 wives, 42 under short term and associate appointments, 6 physicans, 23 nurses and others making a total of 146. <sup>20</sup>

#### Medical Work

The American Mission has two hospitals in Egypt: one at Assuit, the Capital of Upper Egypt and the other at Tanta, the largest city in Lower Egypt and may be considered the Capital of this district. The hospital at Assuit has a large building of three stories, with 150 beds, clinic, x-ray, pharmacy laboratory and nurses home. There are four doctors, two Americans and two Egyptians, more than 70 nurses and other workers, a chaplain and evangelist and a woman Bible teacher and a secretary. The hospital at Tanta has 100 beds in the old building, and a new building contains a surgical wing, clinic administrative offices, private rooms and wards, and seventy-five beds. There are eight doctors, six Egyptians and two Americans, twenty-two nurses, seventy-eight

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<sup>20</sup> Report of the Board and Permanent Committees to the Ninety-Fifth General Assembly of the United Presbyterian Church of North America, 1953.

other workers and a chaplain.

The Evangelistic work in these two hospitals is beyond estimation. Sick Moslems, Copts, Jews and Christians and those of other religions flock to the Mission hospitals, although they are charged little money, yet they prefer these Mission hospitals to others. In these hospitals and other mission hospitals, the Moslem patients who perhaps never saw a Christian or knew anything about Christ or Christianity are touched with the Spirit and sympathy of the Lord through the life of the workers. At Assuit hospital there were more than 20,757 out-and in-patients and 817 operations. At Tanta there were more than 9,814 in-and out-patients and more than 1,390 operations. The need of Evangelistic work in hospitals is terrific,"since preaching the Gospel to patients proved to be one principle means except after limitations were put on preaching." <sup>21</sup>

#### Bible Teacher's Training School

This school started at Tanta and in 1951, Miss Laura Wright, the director of the school, moved it to Minya. Attendance dropped to a low level at Tanta where the percentage of Christians, especially United Presbyterians, is very low in Lower Egypt. In Middle Egypt, especially in Minya, and the circuit the percentage of Christian population is

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<sup>21</sup> "Handbook On Foreign Missions", United Presbyterian Church, pp. 23-24, 54-56.

greater. Credit should be given to Miss Wright for her struggle for the success of this school. Women in Egypt need to hear the Gospel and the women Bible teachers are responsible for that. It is easier for Bible women to get in touch with women in Egypt than it is for a preacher or a pastor. So Egypt expects more from Miss Wright and the Bible women.

### Temperance Work

The writer can not forget the temperance work while he is discussing the American Mission because this temperance work was started by the Mission. Egypt was crushed by drugs and spirits. When the missionaries knew of the sickness they tried to seek the balsam, the balm from Gilead. Mrs. Hoyman, Mrs. McFeeters and Madame Asir Gubran carried the responsibility and they were able, through their influence, to let the responsible people in Egypt see the danger. "An irresistible and infectious enthusiasm has swept Egyptians into temperance work."<sup>22</sup>

In the past year these two young people visited 449 towns reaching estimated audiences of 316,142 in 588 meetings. Talks with object lessons and scientific demonstrations were given in scores of schools and in Christian Endeavor and Sabbath School Conventions. Lantern lectures and talks have been welcomed in Mosques

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<sup>22</sup> Davida Finney, Tomorrow's Egypt, Women's General Missionary Society, Pittsburg, p. 163.

and "What the Bible Teaches About Temperance" was given in a Moslem Club.<sup>23</sup>

Now, what is the product and the result of the work of the American Mission in Egypt? This is one of the most difficult questions that faces the writer in this survey. For one thing, he is not in the place of judgment, and for the other he is unable to have all the information and details. Although this is the case, yet he can here write some of the eminent results of the work of the American Mission in Egypt. Here are some of the results:

(1) The salvation of souls that were lost and dead in sin.

(2) The birth and establishment of the native Evangelical Church.

(3) The spread of Christian and secular education.

(4) The awakening of the Coptic and Catholic Churches.

(5) The raising of the social life among the low classes.

(6) The leap of Egypt toward civilization.

(7) The awakening of Egypt to seek her independence.

It is not necessary to investigate all of these results in great detail, but the first two results will be dealt with in the following pages. This year marks the hundredth anniversary of the American Mission. During the past century,

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<sup>23</sup> Finney, op. cit., p. 163.



the Lord blessed Egypt and has been giving her an abundance of 'sons and daughters' in Faith. He truly has blessed the services that have been given, the souls that have been dedicated, the efforts that have been spent, the prayers that have been offered, the lives that have been given and the blood that has been shed in the Nile Valley for His sake. Glory to His blessed name.

#### Other Missions

There are missionary bodies in addition to the missions mentioned in the preceding pages. The Egypt General Mission was established in 1898 by British Volunteers. The missionaries of this mission opened many schools and book depots in Lower Egypt. They have two dispensaries as well as schools for boys and girls. They did not plan to organize churches. They have only one Church at Zeitoun, Cairo, and they send their converts to the United Presbyterian Church. The troubles between the Egyptians and the British forces in 1951 caused this mission some damage as well as the schools.

The Sudan Pioneer Mission started work in Egypt in 1901. This mission has its headquarters at Assuan. They have a very good hospital at this city where there are two doctors working now. They have a native Chaplain and a Bible woman. Both, with some missionaries, preach the Gospel to the patients, Moslems and Christians. They have a hospital at Darow and a Clinic at Gurf-Hussien, in the Valley of Nuba,

beyond Assuan. The name of this mission is The Evangelical Swiss Mission, and the missionaries are Swiss and German.

The North African Mission is an undenominational Mission which has two stations in Lower Egypt; one at Shebin-el-Kom where there is a hospital and a school, and the other at Alexandria. This mission is interested in preaching the Gospel to Moslems, and they were able to convert some of them to Christianity.

The Canadian Holiness Mission has organized Churches in Egypt and in some cities they have good congregations. Rev. Larne Kenney, a Canadian and a graduate of Asbury Seminary, Wilmore, Kentucky, started a Bible School at Assuit, the largest city in Upper Egypt. This Bible School will provide the Holiness Churches with educated pastors. Heretofore, the pastors of these Churches had not had any theological training. The lessons taught in the Bible School are: Arabic and English languages, Old Testament History, Church History, Christian Perfection, Homilies, and Inductive Bible Study. All these are taught in Arabic except the English language. The enrollment was eight in 1952. Rev. Kenney says,

However, the importance of our task is not to be judged merely in terms of numbers, but in progress made and the significance of the job undertaken. The progress of last year's class stands out in a much more encouraging light viewed in comparison with the New Class.<sup>24</sup>

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<sup>24</sup> Missionary Challenge, "Prospectus", November-December, 1952, p. 8.

In addition to these missions there are missions representing the Churches in Holland and Sweden. The Standard Mission of Canada has a few Churches around Assuit. The Y. M. C. A., the Y. W. C. A., the World's Sunday School Association and the American Bible Society serve in Egypt. Bibles in different languages are sold there. The Colporteurs go to sell Bibles in almost every village and town and city in Egypt.

The mission work is wonderful in the Nile Valley. But Moslem Egypt needs more mission work, more consecrated lives and more prayers.

All these missionary bodies that have Evangelistic, medical and educational work in Egypt have joined together in what is called 'Egypt Inter-mission Council. This council meets once every year during the summer to hear reports from committees. The missionaries divide Egypt into fields of work so that no mission encroaches the territory of other missions. They discuss the relationship existing between Christians as minorities and the State, as well as that of missions to it. They hold a monthly prayer meeting to encourage fellowship with the Coptic Churches. Some Coptic priests join the missionaries in prayer at this meeting.

This is a short sketch of the missions and their Evangelistic work. We now turn to the Evangelistic work of the Native Churches in Egypt to complete the picture.

Evangelical Church.

In the foregoing pages of this Chapter we tried to discuss and trace the history and work done by the followers of Christ who went to preach the Gospel of Salvation in the Valley of the Nile supported by the missions interested in this land. The work of these different missions, which resulted in the wide spread Evangelistic work is now carried on by native Churches and native pastors in Egypt.

The United Presbyterian Church in Egypt is more frequently called the Evangelical Church to distinguish it from the other ancient native Coptic Church. The Evangelical Church deserves the name because it feels responsible to preach the Gospel while the other traditional native church does not feel responsible to preach the Gospel outside its own area. The majority of the Evangelicals in Egypt, like the Copts, can trace their heritage, history, and ancestry back to the ancient Pharaohs. Very few Evangelicals are converted Moslems and their origin goes to the Arabs.

When the results of the work of the American Mission in Egypt were discussed and listed one of these results was the birth and the establishment of the Evangelical Church. The Evangelical Church is then the child of the United Presbyterian Church of North America or the American Mission in Egypt. The history of the Evangelical Church is closely

connected to the history of the American Mission so that it can be said that the history of one is the history of the other.

When the American missionaries planned to have mission work in Egypt their main aim and purpose was to preach the Gospel to the Moslems, as it has been the aim and purpose of every mission and missionary who started mission work there. But on the arrival and with little experience, missionaries find it very difficult to preach the Gospel to Moslems as they are fanatically devoted to their own religion. They consider the Christians 'atheist', 'infidels', 'sticks of fire' whom God will burn in the day of eternal judgment. When they see or witness a Christian funeral procession they mockingly say that such is a dog's hearse. To them the Cross is foolishness. They curse it. For a Moslem to become a Christian means death. The Trinity is the most difficult fact for them to believe. It is the stumbling block before them and this is because they try to understand everything in religion mentally, that is, by reason and mind. In Mohammedanism everything can be reasonably understood, but this is not the case in Christianity.

When missionaries met with opposition and fanaticism from Moslems they tried to seek another way. They found Christians in the Coptic Church who go to churches and have the Bible, yet they are Christians in name only.

Traditions, superstitions, Angel-worship, Mariolatry and other things like believing in charms and spells, rule over these Christians in the Coptic Church. The missionaries turned to them and first knocked at their door. The Copts at first welcomed and listened to the missionaries and were interested in hearing them because the majority of the priests were illiterate and the Bible was not known to the laity. Great numbers in the Coptic Church were enslaved to Moslem customs and habits of thought. The missionaries realized that these people in the Coptic Church needed the one thing that every sinner or Christian in name only needs-- the regeneration or the new birth in Christ.

The devil does not sleep but always works and always uses his own devices and his own means. The means of the devil this time were the Coptic Clergy, who, when seeing many Copts attend the services that were held in Arabic and not in Coptic as their services, by the missionaries, stood like the Pharisees in the days of Christ, biting their own fingers and with the fires of envy burning in the inside of their hearts said, "Behold how ye prevail nothing; lo the world is gone after him".<sup>25</sup> These Coptic priest could stir the Christians against the missionaries and could start a great persecution against the missionaries. There were

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<sup>25</sup> John 12:19.

as previously mentioned, persecutions from the Copts as well as from the Moslems because of some converts.

During these times of persecution by the Coptics many of the converts asked the missionaries to take them into the Church community where they could enjoy reading the Bible in Arabic, which the missionaries had, instead of reading it in the dead language, in Coptic. So "the Missions began to organize congregations and to educate a clergy capable of leading them". "Thus was the Evangelical Church born."<sup>26</sup>

The Bible was translated into Arabic at Beirut in 1805 by Cornelius Van Dyck and Eli Smith.

#### The First Native Members

The first members that joined the Evangelical Church were four in number from the enlightened and reformed Christians who never paid attention to the opposition and the anathemas of the Coptic hierarchy. It was in September, 1859, when these four awakened Christians were received into communion with the missionaries. These were the first harvest of the mission work. They were Father Mukhail-el-Balyana, a Coptic monk; Menas Yacob, an Armenian; Awad Hanna and a Syrian by the name of Nasr. It was the day of

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<sup>26</sup> Finney, op. cit., p. 109.

small things, but it was a day of happiness and joy to the missionaries. About a year later at Alexandria in May, 1860, another little group was received into the membership of the Church. Six men and a woman, the first woman in Egypt, as Lydia in Europe, to have her name enrolled into the membership of the Church.

The first Presbytery. By this time there were only three ordained ministers in Egypt. Thomas McCague, James Barnett and Gulian Lansing who wished to follow the steps of the apostles and organize the new believers into churches so:

They applied in 1859 to the General Assembly for authorization to be organized into a presbytery. In May, 1859, the Assembly granted their petition and directed that the three ministers, Thomas McCague, James Barnett and Gulian Lansing should meet in the City of Cairo and with prayer and in the name and by the authority of the Lord Jesus Christ organize themselves into a presbytery to be called 'The Presbytery of Egypt'. On the 13th of April, 1860, the Presbytery was organized, the Rev. James Barnett was elected Moderator and the Rev. Thomas McCague, Clerk.<sup>27</sup>

The Presbytery adjourned to meet at Alexandria on May 22, 1860. At this date the Presbytery met at Alexandria and the ordination of John Hogg, a licentiate from the Presbytery of Edinburgh of the United Presbyterian Church of

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<sup>27</sup> J. R. Alexander, Sketch of the Story of the Evangelical Church in Egypt, p. 16. Quoted from "Minutes of Presbytery in minutes of Association, 1860.



Scotland was performed. "The organization of a United Presbyterian Presbytery in Egypt and the ordination of Mr. Hogg as its first official act make the year 1860 memorable in the history of the mission."<sup>28</sup> The name of Mr. Hogg was added to the roll of the ordained ministers. The visit of the missionaries to Lower Egypt, Middle Egypt and to Upper Egypt, and their objective to establish churches and distribute the Scripture and its portions was crowned with the best success. The whole of Egypt from the Mediterranean to Asswan, from north to south, was visited by the missionaries. The need for starting to organize the congregations to churches arose.

The first organized congregation. The members of the congregation at Cairo met according to the direction of the Presbytery. Lansing presided and the congregation proceeded to elect good and suitable men to be deacons and elders.

The election resulted in the choice of Mikhiel Makhle, Salih Awad, Minasa Yacoub and Girques Bishitley as elders, and Girques Hanna, Spiro-Toma and Awad Mauna, as deacons. On the fifteenth of February (1863) these persons were solemnly set apart to the respective offices by prayer and laying on of the hands of Presbytery.<sup>29</sup>

The Ezhekia Congregation at Cairo was the first native congregation of the United Presbyterian Church in Egypt to be

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<sup>28</sup>

Watson, op. cit., p. 113.

<sup>29</sup>

Ibid., p. 156.

organized as a church.

Soon after the organization of the Kzbekia congregation other congregations were organized and some of them called pastors and ordained them.

In 1866 the congregation of Kus was organized and it called an ex-monk, Abuna Vkhail, to become its pastor. He was the first Egyptian ordained as an Evangelical minister of the gospel in the Valley of the Nile since the days of Athanasius. Because of the terrific persecution in Kus in 1867, the pastor-elect, although he had been ordained, was never installed.<sup>30</sup>

At Alexandria, although there were members who joined the church, yet it was not organized as a church until 1868. The church at Assuit was organized in April, 1870, and this church did not call a pastor except after seven years from its organization as a church. The pastor called did not accept the call soon, but he accepted it later and was ordained in 1879. The native Protestants at Assuit were able to erect their own church--the first Protestant church in Egypt for Egyptians by their own funds and by their own hands. The congregation of Makheilah was organized on April 22, 1871 and Tadrus Yousuf, a licentiate was called to the pastorate and was ordained on October 31, 1871. Rev. Tadrus Yousuf "was a man wise, able, energetic, loyal to his faith and to his friends--a pillar indeed in the evangelical movement in Egypt."<sup>31</sup> The congregation at Mutiah was organized in

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<sup>30</sup> Alexander, op. cit., p. 12.

<sup>31</sup> Ibid., p. 21.

the same year "on December 16, 1871, at the ordination of elders by a commission of presbytery consisting of Rev. Tadros Yusif, Elder Athanasius and the writer".<sup>32</sup> Thus these five churches were organized, two at Lower Egypt--those of Alexandria and Cairo; two at Middle Egypt--those of Makheibah and Mutiah; and one at Upper Egypt--that of Kus. These five churches were the first five candlesticks, the five lighthouses to illuminate Egypt with the light of true knowledge of Christ. Many other churches through all of Egypt were started although the details cannot be traced in this survey.

By the close of 1874, twenty years after the founding of the mission, there were six organized churches, two ordained ministers, one licentiate, eight theologs, seven lay workers and 596 communicants. During the preceding five years the church membership had more than trebled in numbers.<sup>33</sup>

After that the whole field was divided into "evangelistic circuits" and one native worker had to look over the unorganized congregations and the meetings at the villages in his own circuit. Then the time came when these "circuits" were put under the supervision of various pastorates and missionary centers.

This plan of dividing the field into circuits around the pastorates and missionary centers was very progressive

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<sup>32</sup> Watson, op. cit., p. 297.

<sup>33</sup> Alexander, op. cit., p. 28.

and proved to be helpful. The members and the native pastors of the Evangelical church had the experience of self confidence and saw the need of dividing the Presbytery and the establishment of a Synod that the native church might be ruled and directed by a constitutional way. When the Presbytery was held at Kus on February 3, 1898, the members of that Presbytery wrote a petition which was sent to the General Assembly in North America asking that the Presbytery of Egypt might be dissolved and be divided into four Presbyteries and from there a synod be formed.

At the meeting of the General Assembly in May, 1898, the request of the Presbytery of Egypt was granted and

formally authorized the division of the Presbytery of Egypt into the presbyteries of the Delta, Middle Egypt, Assuit and Thebes (Upper Egypt). The southern boundary of the Presbytery of Thebes was the great lakes in Central Africa, the source of the Nile.<sup>34</sup>

These presbyteries met "in their respective places and were organized on the twenty second of February 1899. The Synod of the Nile was organized at Assuit on May 11, 1899".<sup>35</sup>

The work of the Evangelical church expanded in Egypt and the church saw the need of the Sudan being evangelized. There were thousands and millions of people in the Sudan who had never heard of the good news and the sweet tidings of the

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<sup>34</sup> Alexander, op. cit., p. 32.

<sup>35</sup> Ibid., p. 32.

salvation through Christ. This sore need of the Sudan came before the native Kevangelical Church and this church decided to send missionaries into the Sudan. "The Sudan had been occupied in 1900 by missionaries from Egypt."<sup>36</sup> The Synod of the Nile started work in the Sudan with one ordained Egyptian minister. Congregations were established and then organized.

The Synod on March 21, 1912 took its first great administrative act by dividing the Presbytery of Thebes and making the Valley of the Nile from Wadi Halfa to the Great Lakes a new Presbytery as the Presbytery of the Sudan. Since 1912 there have been five Presbyteries in the Synod of the Nile.<sup>37</sup>

The annual meeting of the Synod of the Nile is always held in March, unless exceptional circumstances demand otherwise, at Assuit, Minia and Cairo respectively. A moderator is elected for a year and a clerk for four years. Everything should be according to the "Book of Government" which is an Arabic translation of the Book of Government of the United Presbyterian Church in North America. The Synod of the Nile sends delegates and a commissioner to the General Assembly of the United Presbyterian Church in the United States. The Synod of the Nile has overseen the evangelistic work of the Kevangelical Church in Egypt and the Sudan.

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<sup>36</sup> Alexander, op. cit., pp. 33, 34.

<sup>37</sup> Ibid., p. 34.

Ordained pastors and elders are the only members of the Synod and everyone of them should attend the Synodical meeting every year. It has many general committees. The General Committee of Evangelization, the Committee of Spiritual Revival, The General Committee of Finance, The General Committee of Evangelical Schools, General Committee of Sunday Schools, General Committee of Christian Endeavor and others. Each of these committees is responsible for its own work in all the Presbyteries of the Synod. American missionaries are members of the Synod of the Nile until they retire and are given certificates of transfer. Every Presbytery has at least two annual meetings in its circuit, one in January and the other in September. Exceptional meetings of Presbyteries may be held. A moderator for one year and a clerk for four years are elected to operate the presbytery. There are different committees in every presbytery like those general ones of the Synod. The Synod has a general treasurer and every presbytery has its treasurer. Some of the congregations are independent financially--that is they are self-supported; some others, especially those in villages with weak congregations are helped financially by the presbytery and the Synod. The Synod of the Nile has the Evangelical of Benevolence, a Society which was able to start a hospital at Soubra-Cairo which cost more than \$180,000. The Synod of the Nile has the Evangelical Council which is given authority

by the Egyptian government to look after the legal affairs of all the native Protestant bodies in Egypt. Ordained pastors are given the authority from the state to perform engagements and marriages. The Synod of the Nile runs the Theological Seminary College at Cairo as well as other dispensaries, kindergartens, elementary, primary and secondary schools for boys and girls and other evangelistic activities. Because there is not enough space to follow closely and in detail the growth of the Evangelical Church until this day we can give a look at conclusive statistics in three periods, from 1854--1899, from 1900--1930 and from 1931--1953.

The First Period--1854--1899. The evangelistic work of the Evangelical Church marked great success during the first forty-five years of work since the American Mission has started work in Egypt as can be easily shown from the following statistics:

Number of Synods	1	
Number of Presbyteries	4	
Organized Churches	50	
Out Stations, preaching places, etc.	165	215
Ordained Egyptian ministers	33	
Licentiate and Theologs	27	60
Workers, other than ministers licentiates and theologs	10	

Communicants;		
men	3598	6379
women	2781	

Average attendance worship  
Sabbath morning 12,606

Pastorates 44

Evangelical Community--  
including communicants--  
estimated contributions  
by Egyptians for Synod's  
work \$22,900.<sup>38</sup>

The Second Period--1900--1930. This period of thirty full years was a great sign of the blessing of the Lord on the work of the native Evangelical Church. They were years of youth because they were years of growth and strength and prestige. It was during this period that this young church desired to go an important step forward which marked its nationality. It was not an easy step for the young church but confidence in God and the great faith that the Evangelical Church has in the Lord encouraged her to take an action of self support and self government. Before 1926 the American Mission gave financial help to this church but during this year the Synod of the Nile took this action of independence. J. R. Alexander considers, "The Synod's assumption of the position of a self-governing, self-supporting, independent, National Church, March, 1926"<sup>39</sup> a great epoch in the growth

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<sup>38</sup> Alexander, op. cit., p. 32.

<sup>39</sup> Ibid., p. 49.



of the Evangelical Church.

The following is a statistical statement of its present status and development, December 31, 1929:

Synods	1	
Presbyteries	5	
Organized churches	134	
Out-Stations, preaching places, etc.	213	
Ordained Egyptian ministers (June 1930) (5 in the Sudan)	118	
Licentiates 33, Theologs 14	47	
Other workers, laymen	10	
Pastorates	115	
Communicants		
men	9,906	
women	10,294	20,200
Evangelical Community, including communicants	50,000	
Average attendance worship Sabbath mornings	27,000	
Contributions by Egyptians for Synod work	\$149,320. <sup>40</sup>	

When this second statistic is compared to the first one, many things can be observed. The increase of ministers and membership is more than three times as in 1900; the

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<sup>40</sup> Alexander, op. cit., p. 47.

contributions for evangelistic work is more than six times; the membership of women became larger than that of men. While membership of men increased 275 per cent, the membership of women jumped over 370 per cent.

The Third Period--1931--1953. "Jesus Christ is the same yesterday, and today, yea forever."<sup>41</sup> The Lord never changes. His gracious blessings have been pouring and his benefits to the Evangelical Church were beyond estimate and evaluation. Although these twenty-two years were years of depression and oppression yet in spite of these and others, the church has gone from one progress to another. The following statistics show the proof:

Synods	1
Presbyteries (6 in Egypt and 2 in the Sudan)	8
Organized Churches (180 in Egypt, 9 in the Sudan)	189
Ordained Egyptian ministers (169 in Egypt, 6 in Sudan)	175
Licentiate 11; Theologs 8	19
Egypt women workers (49 in Egypt, 14 in the Sudan)	63
Other lay workers (19 in Egypt, 9 in the Sudan)	28
Communicants (25,548 in Egypt and 727 in the Sudan)	26,305

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<sup>41</sup> The Epistle to the Hebrews 13:8

Evangelical Community,  
including communicants  
about 100,000.<sup>42</sup>

When this statistic of the third period compared to that of the second period many things deserve noticing. Perhaps the first thing to be noticed is the good number of the Egyptian women workers. This is a new and blessed factor which is a result of starting the Women Bible Training School run by Miss L. Wright, first at Tanta and now at Minia. The number of licentiates and theologs decreased because during World War II not very many young people attended the Seminary. The number of ordained ministers increased about 35 per cent. Their number in 1930 and the number of communicants increased more than 25 per cent of their number in that year. Also after one has seen the progress of the Evangelical Church during these three periods of its life and the power of God acting for it and with it for the salvation of souls in Egypt, we would like to turn to the Theological Seminary, the Sunday schools, the work among non-Christians, the conferences held almost every year for youth, young girls, Bible women and ministers, the religious magazines edited by pastors and consecrated young people and then we would like to summarize the essential factors

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<sup>42</sup> The Blue Book, "Reports of the Boards and Permanent Committees to the 95th General Assembly United Presbyterian Church 1953".

that helped in the progress of this young church. The growth of this church was never expected by any, at first, to go to this extent. "First the blade, then the ear, then the full grain in the ear."<sup>43</sup>

The Theological Seminary College, Abbassia, Cairo.

The Seminary was founded in 1863, nine years after the arrival of the missionaries of the American Mission. These missionaries saw the sore need for training native pastors who could carry the work of evangelization among the Egyptians. This seminary has been one of the great factors that helped the growth and expansion of the evangelistic work in the Nile valley. It was founded by the American Mission but "now is under the direction of the Synod of the Nile which has set up a Board of Trustees".<sup>44</sup> The school has two nice buildings containing a student dormitory, classrooms, office and library. The library now contains 4,000 volumes. The students who are admitted to the seminary should hold the diploma of Assuit American Mission College or its equivalent. No student is accepted in the Theological Seminary in Cairo unless he is a graduate of Assuit College or of a school of

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<sup>43</sup> St. Mark 4:28

<sup>44</sup> The Handbook on Foreign Missions of the United Presbyterian Church 1953, W.C.W.S. Publication Building, Pittsburgh, Pa.

equal standing.<sup>45</sup> The years of study are three during which students study the following subjects:

Systematic Theology, Homiletics, Hermeneutics, Introduction to the Old and New Testaments, Expositions of the Old and New Testaments, Hebrew, Greek, Music, Pastoral Theology, Church History, Church Government, Bible and the Religion of Islam.<sup>46</sup>

At the end of these three years the student receives a diploma equivalent to the B. D. About half of the subjects are taught in Arabic by Egyptian teachers, the rest are taught in English by Americans. Rev. Tawfik Saleh, a graduate from Pittsburgh-Xenia Seminary in 1921 is the resident professor at the Seminary, after his long service at Assuit College.

The Sunday School. "Our story of the development of Christian education properly begins with the Sunday School."<sup>47</sup> It is not my purpose here to discuss or trace the history and establishment of the Sunday School by Robert Raikes of Gloucester, England in 1780. As it is not my purpose to follow its development from the beginning until it has become an international enterprise not only for little children but also for youth and adults. My purpose is to show that

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<sup>45</sup> Finney, op. cit., pp. 113, 114.

<sup>46</sup> Credentials from the Seminary; Original at Asbury Seminary.

<sup>47</sup> Paul H. Veith, The Church and Christian Education, Bethany Press, St. Louis, p. 21.

the Sunday School in Egypt, as it is in other lands and nations, is strongly evangelistic in character. In Egypt there are about four million Christians out of about twenty million populace. These Christians send their boys and girls to the state schools when they can not find a Christian school. These are not found everywhere and there at the government schools these youth are not only neglected to learn their religions but in many cases they are forced to be present in the period of teaching Mohammedanism and sometimes they are forced to learn it. This gives an idea about the importance of Sunday schools for the church in Egypt. Sunday School meetings in Egypt are always held in the afternoons on Sabbaths. Sometimes they are held on Fridays because this day is the holy day for Mohammedans and it is the holiday for state schools as well as for all state offices and officials. The children who go to state schools on Sundays have the chance to attend the Sunday schools either on Sabbath afternoons or on Friday morning. In Egypt then we can say that we do not have Sunday schools only, but Friday Sunday schools also. The children are divided into classes according to their height and not according to their age or Christian knowledge. Classes are held in the sanctuary because there are no annexes or basements, or rooms in the church building for this purpose. In Egypt not a single church until now has planned classrooms for Sunday Schools.

In most cases the teachers are not experts; most of them do not have the Christian experience that changes lives. No simple guide books are put out and written for the students of the Sunday school. Very few books are written for the teachers in Sunday schools. Bible stories, the miracles of Jesus are the most common lessons in Sunday Schools. Teaching hymns and Psalms is practiced. Memorizing Bible verses, too. In these last years when Christian parents found that teaching Christianity is entirely neglected at State schools, they paid much attention to Sunday Schools. Students are encouraged to attend Sunday Schools. Pictures are given to them and sometimes prizes, presents and gifts. "The World Sunday School Association maintains a field secretary there."<sup>48</sup> Conferences are held where you find Sunday School students from every religion and church bodies attending. Coptics and Protestants and sometimes Catholics attending Sunday school conferences in Egypt show and prove the possibility of the unity of the church. Rev. Ayad Zakhari, a graduate from the Seminary at Cairo, and who got his master's degree from Pittsburgh-Xenia Seminary in 1951 holds the position of "the General Secretary of Sunday School in Egypt and in the Sudan". He arranges the times for these conferences in the different districts in Egypt. He leads the discussion at the

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<sup>48</sup> Finney, op. cit., p. 105.

general meeting in every conference. A recent letter as translated by the present writer says:

About what you enquired concerning Sunday Schools in Egypt I tell you that there are fifty thousand kids from the Coptics and Evangelicals. The churches become interested in this movement these days. In most of our conferences the coptics;--kids, teachers and priests--participate. It is for the blessings of the Lord that we had this year twenty conferences, which were all strong. Attendances were estimated to be about thirty thousands of boys, girls, teachers and others. Naturally we had pageants, songs, verses and Bible verses.<sup>49</sup>

What do Sunday Schools in Egypt need? For the growth of these schools and for its ability to carry on the heavy responsibility in educating and preparing and training youth for a Christian experience and life, there should be trained Christian teachers. There should be special programs and lessons from the Bible and others that are based on the Bible teaching; there should be encouraging prizes; there should be special rooms and there should be special magazines. We hope that a time may soon come when these could be attained. Rev. Zakhari is capable and sincere and is doing his best for the advancement of the Sunday School and the Lord has been blessing the work and we ask the Lord to bless more and more the work there so that there can be youth for Christ in Egypt and in the Sudan.

Work among non-Christians. Since the first objective

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<sup>49</sup> From a personal letter to the writer sent by Rev. Ayad Zakhari dated June 4, 1953.



of the Evangelical Church, as it is of any other church, is to win souls and get them saved through accepting Christ and His atonement, the Evangelical Church and the American Mission asserts the work among all non-Christians, especially Moslems. One of the general committees of the Synod of the Nile is the Committee of Evangelizing the non-Christians. The president of this committee is a missionary. The Clerk of this committee is a Moslem convert who was a graduate of Azhar, Shiekh Kamel, and his life and his zeal to win the souls of his former brethren in faith is admired by all those who know of his activities. He is an elder in one of our churches. Shiekh Kamel Namsour is called to hold a revival meeting. When he tells his story of conversion it attracts the hearts of other Moslems.

While a student at Al-Azhar Kamel had felt greatly humiliated by the apostasy of his brother. He used to argue with him in his home and attend his open meeting for Moslems in the mission hall at Ezbeletia in order to discover some fault in his talk. One night he took some fellow students with him in order to make a demonstration and frighten. The demonstration quickly turned into a riot, however and Kamel saw that his brother was in actual danger. Suddenly Malshiel (Kamel's brother) walked to the front of the platform, raised his hand for silence and said, 'If anyone here wishes to kill me let him do so. I am not greater than the One who died for me.'--Instantly a hush fell on the audience and the meeting came to an end only when the police, hearing the riot appeared and cleared the hall. Kamel felt bitterly ashamed of what he had done, and to add to his shame after he got home a messenger arrived almost at once to say, 'Your brother is anxious about you and wants to be sure you were not injured.' Next day Kamel went to his brother's house again but this time to beg for a copy of the Gospel. From that day he became his brother's

eager student and later was baptized.<sup>50</sup>

Rev. Marcus Abdel Missah (formerly Marsi Mohammed) is another convert who attended Assuit College and then the Seminary at Cairo and is now the good pastor of the Egypt General Mission at Teitoun Cairo. There were converts from Islam to Christianity through the work of the American Mission and other missions and through the Evangelical Church but these converts are comparatively few. Shiekh Kamel says that he has many Moslem friends and they desire to be converted if they could be protected with their families against death and if they could get a job after conversion, because on conversion one will lose his job. The writer personally believes that the means to get in touch with Moslems were not adequate. Books were written for Moslems to read but most of the authors did not know how to touch the Moslem heart. Christians who preach to Moslems are unable to overcome that hatred which abides in their hearts since the days of the Crusaders. But yet the writer personally believes too that if there is freedom of speech and press and belief is noticed in Egypt--the position of Islam in Egypt may be entirely changed through the Christian truth.

Nothing in Islam can be called eternal truth. Prayers for Moslems and better means to approach them are required and

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<sup>50</sup> Finney, op. cit., pp. 192, 193.

aimed for. "It is this experience of the liberation of the brightest and the best in the heart when Christ is present that will conquer mankind. To this spiritual task the Evangelical church is called."<sup>51</sup>

Conferences. The American Mission started these conferences some years after the foundation of the Evangelical Church in Egypt and for some reason or the other these conferences stopped. About ten years ago they started again. Conferences for young boys, young girls (separate from young boys), and Bible women, for ministers, elders and laymen are held during the summer. These conferences do not last more than a week. Facilities have been made to encourage attending these conferences. Youth has become interested in them so that many applicants are not able to attend them because there are not enough places for all. Tanta, one of the largest cities in Lower Egypt, because of its nearness and neighbourhood of the Mediterranean and Alexandria, because of its moderate climate during the summer compared to the south cities of Upper Egypt, and because of the American Mission School for girls for using its dormitories and campus, for all these reasons and others Tanta was the original center for the summer conferences. Conferences

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<sup>51</sup> Pinney, op. cit., p. 194.

are held every other year for each group because the American school could only be given over to one conference each year.

The second conference for young men was held in the premises of the girl's school in Tanta during the week of July 16--23, 1951. The Committee included members from both the mission and the Evangelical Church. There were 85 delegates and leaders present representing about 65 churches from Alexandria to Khartoum.<sup>52</sup>

Every conference has its motto and one definite subject to be discussed through the days of the conferences. Leaders in some areas give lectures on certain subjects. Emphasis always is given to the consecration of life for Christ and His service. Many of those who attend these conferences come to a new spiritual experience where they give themselves to Christ. The mornings are spent in hearing a lecture which is always followed by a lively discussion period. The afternoons are for sports, the evenings for showing pictures of different religious characters. Before the conference is dismissed the Lord's Supper on Sunday afternoon is practised. The seeds which are sown in the lives of youth and others who attend these conferences never fail to bear fruit. Surely these conferences are good means of the spread of the evangelistic work in Egypt. Some other churches started their own conferences in the last few years.

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<sup>52</sup> Handbook on Foreign Missions 1953, United Presbyterian Church, The W.C.M.S. Publication Building, Pittsburgh 22, Pa.

Magazines. The Evangelical Church has its own religious magazines. The "Murshid" is an old one where Sunday School lessons have been explained. The Sunday School paper which is delivered every Sunday is a useful one. The "Huda" is the church magazine. The "Sunshine" or Sham-el-Bier, the "Sahifa" are two papers that are edited by enthusiastic youth of the Christian Endeavor Society. Resaalat El-Salam, her editor, is one of our leading pastors at Cairo. Rev. Labib Mishriki and Dr. Elder are the two responsible editors of the "Huda". There are some other little magazines. In the Sudan, at Khartoum, there is a religious magazine. Two main things are emphasized in most of the papers: the news of the churches and pastors and Christian literature. Short sermons, religious stories of Bible characters, sometimes discussing a subject or a problem which faces the church, sometimes political articles on the situation of the nation and other secular, international situations are discussed. Defending the rights of Christians is sometimes discussed too. These magazines in general are useful and good and we are looking forward to enlarge them and have some more because "the press" is the fourth authority in the nation and its influence is strong.

#### Other native churches.

The Copts; the largest Christian religious community is that of the Coptic church. The Copts claim to be

direct descendants of the ancient Egyptians called 'Gibti' by the Arabs 'Aigypnos', the Greek name of Egypt.<sup>53</sup>

The Coptic Church seceded from the main body of Christianity as a result of a doctrinal controversy before the time of the Mohammedan invasion. The Cops have suffered much persecution from the Moslems, possibly more than any other Christian sect except the Armenians.<sup>54</sup>

We have already talked about the Copts and the Coptic Church but we wish to emphasize that since the mission work has started in Egypt and the Coptic Church authorities-- Patriarchs of Alexandria, Bishops of the different districts, and the priests--have seen that many of their church members attend the Protestant churches to hear pastors preaching sermons on Bible verses. Then the Coptic Church started to develop Evangelistic work and now they have preachers. These may be laymen or from those who studied in the Clerical Seminary of the Coptic Orthodox Church. After the mass is recited in the Coptic "dead language", the preacher is given about twenty minutes to preach a sermon. Sometimes the priest himself, if there is no preacher, can give a sermon too. Some of the Coptic Church members had their education in mission schools or evangelical schools and with their

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<sup>53</sup> Anthony M. Galatoli, Egypt In Midpassage, Urwand and Sons Press, Cairo (Egypt), 1950, p. 93.

<sup>54</sup> R. H. Clover, The Progress of World Wide Missions, Harper and Brothers, New York, p. 210.

influence they were able to start hymns and songs and Psalms which are taken from the hymnal of the Protestant churches. Some of the Copts started to read and study the Bible after they saw the Evangelicals do so. The Coptic children in Sunday School sometimes are told Bible verses as Protestants are. Anyhow, the Evangelical leaven is in the Coptic church now and we hope that this leaven as the Bible says, "A little leaven leaveneth the whole lump".<sup>55</sup> In this connection it is good to know something about this Clerical Seminary of the Markan Orthodox Church in Egypt. This seminary which plays an important part in the molding of the lives of the students who are to be leaders of this church. Some date the history of this Seminary back to the Apostolic age and think that

St. Mark himself was the first president of it and after his martyrdom at Alexandria, St. Annaniah succeeded him in the presidency of the school; others say that Pantaenus, who was a Stoic philosopher and was converted to Christianity, was the first president of the seminary in 180 A.D.<sup>56</sup>

This old seminary, which may be the oldest ever known, is still doing its message to the Coptic Church. If the students at this seminary can get hold of Christian truth and leave the traditions which cover the truth and hide it

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<sup>55</sup> I Corinthians 5:6

<sup>56</sup> Habib Girgues, The Markan Clerical Seminary, Its Past and Future, Cairo, 1938, p. 6.

and sometimes abolishes it, then the Coptic church can start a new era and a new age.

The other missions previously mentioned started to organize native congregations as the American Mission planned. The Canadian Holiness Mission has some congregations in Egypt and some of them are strong. At Alexandria, at Cairo, at Assuit and at Minia, at Louxor and at some other cities, towns and villages there are organized native churches with their native pastors of this mission. They preach holiness and emphasize the idea of Christian perfection which Egypt badly needs. There will be educated pastors in this church who study at the Bible School in Assuit which Rev. Lorne Kenney started two years ago. There are some schools which are run and sponsored by the Canadian Holiness Mission and we will say something about them when we come to Christian education.

The Apostolic Church has some congregations and has a Bible School at Cairo. The Church of God, the Pentecostal Church, the Standard Church, the Plymouth Brethren and the Adventists--all these church bodies have organized native churches for the Egyptians. Most of those who serve in these churches never had any seminary education, with very few exceptions and so their services and churches are in the country where they can easily get in contact with the people. Souls are saved through their services and the Lord is



praised, celebrated and glorified.

Many of these churches have their own annual meetings where they can arrange workers for the field or plan to raise money for the needy pastorates. Some of these organized churches are self-supported. Anyhow, Egypt has the leaven of the Gospel in almost every city, town or village, for God "left not himself without witness".<sup>57</sup> We must not be content with these evangelistic efforts. Evangelistic work must continue until Egypt is won to Christ. "All things are possible with God."<sup>58</sup>

Factors for the success of evangelistic work. Before closing this chapter on evangelistic work a short and brief summary could be given to mention the factors of the growth and expansion of that work. This growth and expansion which is not rivaled in any field or at any age--a wonderful growth in spite of all the discouraging factors that seemed to make it impossible to the carnal eye to hope for such an advancement.

It is doubtful whether early Christianity in Egypt made more rapid progress than this during the first two and a half decades of its history. If it be objected that the modern missionary movement has an undue advantage in the existence of Copts, the reply may be made that early Christianity enjoyed an exceptional advantage

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<sup>57</sup> The Acts 14:17.

<sup>58</sup> St. Mark 10:27.

in the existence of communities of Jews. Neither does the difference between a Jew of the first century, particularly in Egypt, and a Christian of the first century, seem greater than that existing today between the ordinary Copt and the present-day Protestant.<sup>59</sup>

The reader might have met and read some of these factors that he will see, scattered here and there in the course of the survey.

In recapitulations these factors can be counted:

(1) The Grace of God working in the hearts and souls of those who heard the Word of God. The apostle said of his work, "I, Paul, planted, Apollos watered; but it was God who was, all the time giving the increase (Weymouth)."<sup>60</sup>

(2) The zeal and the courage of the first missionaries. This takes a long time and requires many biographies if we are to do justice to the first missionaries in Egypt. They laid true and good foundations in methods of work, in doctrine, in organization and leadership. They were the "master-builders" of the Nile. They were men of high personalities. They were capable, spiritual, practical and had marvelous capability for mission work. They made the Protestant church an ode and a song in the mouths of the Egyptians in Egypt.

(3) The distribution of the Bible. The pioneer missionaries

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<sup>59</sup> Watson, op. cit., pp. 166, 167.

<sup>60</sup> I Corinthians 3:6.

in their zeal and profound conviction that Egypt needed the Bible and would receive, denying themselves and their families, in 1860 pooled their meager savings and purchased a boat, the darhabrija 'Ibis'. They at once began an earnest campaign of Bible distribution. They were only a few in number. A part of them started with their boat loaded with books for the Upper Nile.<sup>61</sup>

The rest of the missionaries who stayed at Cairo distributed the Bible in the streets of the city, preaching to men in their shops and presenting the invitation to their meetings. Those missionaries at Alexandria carried the Bible to people through the streets of the city. Egyptian col-porteurs carried the Bible to villages and towns and preached the Gospel too. Trips on "Ibis" from Cairo to Asswan, shorter trips from north to south were made. Thus the message of love, salvation and hope was distributed on the River Nile, the highway of Egypt at that time.

(4) The enthusiasm of the native new believers. "Each church member was urged to do personal work. They went in pairs to the villages, often sleeping two nights and sometimes disappearing for a week."<sup>62</sup> Those who were unable to go were enrolled as workers in market places and lanes. Twelve go out from an old congregation, fifteen from another. The missionaries sometimes joined the corps or directed it. The native members did all that without any pay.

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<sup>61</sup> Alexander, op. cit., p. 9.

<sup>62</sup> Finney, op. cit., p. 110.

A section in the Assuit Report for 1800 goes a long way toward explaining this phenomenal growth. The section is entitled, 'New Centers of Operation and the Development at Each of a System of Aggressive Action on the Part of Individual Converts Labouring Without Pay'.<sup>63</sup>

This evangelistic spirit and the zeal to spread to others the truth and the activity that is called today "personal work", the deep reverence for the Bible, the earnestness that people had to accept the truth, the spirit of discussion and inquiry, the acceptance of the Copts to the Word of God--all these made the Gospel of salvation spread rapidly and this in turn was a growth of the evangelistic work. The converts were interested in studying the Bible and clinged to it.

On the night of March 12, 1869, a group of men in Assuit were meeting together for the study of the Bible. They came to the story of Gideon throwing down the altar of Baal. The Lord said, 'Throw down the altar--cut down the Asherah'. Was not the Coptic Church full of pictures which the people were worshipping? Were not these pictures the Asherah of the Copts? Was not Jehovah saying to them in these verses, 'Cut out the pictures and destroy them'? Would not the altar then be holy and the house of God then be pure and his worship pure?<sup>64</sup>

They asked the help of God and His guidance as they prayed three more times and they said that Gideon destroyed the Asherah at night and they felt that the night was calling unto them to cleanse the house of God. They went to the Coptic Church and three of them brought the pictures and

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<sup>63</sup> Watson, op. cit., p. 159.

<sup>64</sup> Alexander, op. cit., p. 13.

the leader tore them out of the frames. The pictures were burnt and the frames were broken and they were sure that they did God's will.<sup>65</sup> So the native members' zeal was one big factor of the growth of the church. They were of the leading class in Egypt.

(5) The women's great part in the evangelistic work was noticed and was one of the factors of the growth of the church. Women were among the first followers and believers in Christ. The Christian church owes women in all ages a great debt. Nobody can hate as women do and nobody can love as they do. When they hate they kill those whom they hate and when they love they die for those whom they love. They loved Christ and were ready to die for him. They loved to preach the gospel in Egypt and their part was great in that task, especially starting the Women's Bible School.

(6) The wise policy of the first missionaries. When they had some communicants they organized a church. When they had some organized churches they had a presbyter. When the work expanded in villages and towns they had evangelistic and pastoral "circuits". After the growth of the church the presbytery was divided into four and then a synod. Not only that but the first missionaries were wise to train the

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<sup>65</sup> For more details read: Andrew Watson, The American Mission, pp. 268--272. Rena Hogg, Master Builder of the Nile, pp. 165--169, 176.

native church to be self-supported and self-governed and it became so in 1926 as you have seen.

(7) "The formation of the committee of Evangelization in 1880"<sup>66</sup> and the establishing of the Seminary about which we talked and of Assuit College about which we shall talk and other schools to educate and train natives to be pastors of the native Evangelical Church. This indeed was one of the main factors that aided the growth and expansion of the Evangelical Church in Egypt.

Thanks to the remarkable work of the United Presbyterian Church of North America, there is today a strong evangelical church of Egypt--It is an Egyptian Church, with Egyptian pastors; and with the Arabic as its language. There are at the present time 176 organized congregations, mainly in Lower Egypt (it should be Upper Egypt); in Cairo there are 20 of them. There are 166 Egyptian pastors, about 25,000 communicant members and a baptized membership of about 70,000.<sup>67</sup>

These were the main factors of the growth of the Evangelical Church. But we must always realize that the greatest danger threatening the Evangelical Church however is not financial depression or Moslem fanaticism, but rather a growing tendency to center its interest and concern upon its own membership. This is no new danger; it has attacked all Christian churches during the past centuries.<sup>68</sup>

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<sup>66</sup> Alexander, op. cit., p. 46.

<sup>67</sup> Marcel Pradervand, executive secretary of the World Presbyterian Alliance after his recent visit to Africa, The United Presbyterian, Pittsburgh, Pa., June 8, 1953, p. 26.

<sup>68</sup> Finney, op. cit., p. 112.

The Evangelical Church with the other native churches and all missionaries of the American Mission and of other missions must not be drunk of the wine of success. They all must realize that they have a long way to travel, many jobs to be accomplished, much effort to be done. Egypt was once for Christ and it is the duty of the Evangelical Church and every other church in Egypt as it is the duty of the American Mission and every other mission there to go on to begin and "plan for aggressive work among our Muslim neighbor. Christianity must either conquer or be conquered in this new day."<sup>69</sup> The world today is going on wheels and doctrines are invading nations at the same speed. The communists are trying to enforce their schedules to conquer nations one after the other and about half the map of the globe is communist dominated. The Reds are aggressive. Mohammedanism in a bit more than eleven centuries has had more than two hundred fifty millions, some say four hundred million people. These doctrines and religions are nothing compared to Christianity. The teachings of Christianity, those of Jesus are full, the basis of all other teaching, "in order to human government,"<sup>70</sup> everlasting, final, authoritative,

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<sup>69</sup> Finney, op. cit., p. 112.

<sup>70</sup> Campbell Morgan, The Teaching of Christ, Fleming H. Revell Co., New York, p. 12.

redemptive. "Our Lord distinctly claimed that His teaching was Divine in its authority."<sup>71</sup> In Christianity alone, the desires of the human heart finds its fulfillment. Christianity must be the universal religion because it is the supernatural message to a fallen world.

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<sup>71</sup> Morgan, op. cit., p. 11.



## CHAPTER V

### CHRISTIAN EDUCATION

Egypt was the cradle of the human race as well as the cradle of human empires. More than that she was the cradle of civilization and education. In olden times, in those days when the world did not know anything about sciences and arts, these had their beginnings on the shores of the River Nile and flourished after that in the Nile Valley. When the Israelites were in Egypt there was the "University of Heliopolis" or the "School of OnRa" where "Moses was instructed in all the wisdom of the Egyptians".<sup>1</sup> Any scholar who is much interested in studying the history and civilization of ancient Egypt will never face any difficulty to see how ancient Egypt was the leading country in the development of governments and empires, in arts and sciences, in music and poetry, in architecture and drawing, in agriculture and industry, in codes and laws and in military organizations, in mathematics and engineering and in religion and education. The fame of the University of Alexandria and the library connected to it dwarfed the fame of any university in modern times--the building of the pyramids, the embalming and preserving of the mummies of ancient Egyptians are but one

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<sup>1</sup> Acts 7:22.

proof to the advancement of sciences and education in those days. The theologians and schools of theology that were in Egypt after Christianity entered Egypt and the schools that were established show that the stream of education has not stopped until this day. Time does not allow to go in more details so we have to leap over centuries and pitch our tents in the twentieth century to discuss Christian education in Egypt today.

### GENERAL EDUCATION

The system of education in Egypt is confusing and linked and it is not for any surveyer to draw straight lines. For example there are states schools and free schools, private schools, mission schools. But those private schools are not private in the intense of the sense, because the state pays the salaries of the teachers who teach in these schools as well as grants-in-aid. So these schools although run privately by persons they are sponsored by the state. To make it plain and clear, it is preferable for them to divide schools in Egypt into (1) State schools and (2) Free schools. Here are the agencies that run and sponsor and operate education in Egypt.

#### State schools.

There are seven principal agencies concerned with education in Egypt;

(1) Most important is the ministry of education which administers and finances a major portion of the public educational program of the country, aids and exercises technical control over another significant part and supervises all private and foreign schools.

(2) The Ministry of Interior operating through provincial council's elementary schools of the provinces.

(3) The ancient Muslim system of education is administered by the time honored University of Al-Azhar, with its colleges in Cairo and its secondary and primary schools in Cairo and in other cities.

(4) The Ministry of Waqf (the department of the national endowments) maintains a number of elementary schools, which are administered and supervised by the Ministry of Education.

(5) The Directorate of Railways supports a number of elementary schools under the professional supervision of the Ministry of Education.

(6) More recently the Ministry of Social Affairs began a large anti-illiteracy campaign in the cities and the provinces. It maintains schools and asylums for poor and orphan children and institutions for the training of social workers.

The six mentioned above are public agencies, departments of the Egyptian government.

(7) A group of agencies which support 'free' education.<sup>2</sup>

The headquarters of the Ministry of Education is at Cairo and has sub-headquarters in the capital of provinces after these provinces were divided into educational zones. Now in almost every province there is an educational zone with its own controller.

The Minister who stands at the head of the system is a cabinet member and thus responsible to the Parliament. His sanction is required for all major decisions, policies and expenditure and for new appointments and promotions of personnel above elemen-

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<sup>2</sup> Roderic D. Matthews, Education in Arab Countries of the Near East, George Banta Publishing Co., Menasha, Wisconsin, pp. 3,4.

tary school level.<sup>3</sup>

The educational system of State schools can be divided into three systems according to the time of its development.

(1) An ancient system which furnishes Mohammedan theological education. (2) A modern system which can be divided into two other systems according to the sort of education--an Europeanized system and an elementary school system.

The Ancient system. This gives the theological Mohammedan education. The University of Al-Azhar controls and rules all schools at Cairo and at other cities and towns in Egypt. The Azhar was founded in 970 A.D. and it is the oldest and largest Moslem University in the world. It has some colleges at Cairo and has other divisions at Cairo and outside of Cairo which include the primary sections, the secondary sections and the general sections. There was an enrollment of 14,402 students in 1945/46. "In that year there were 814 foreign students from more than thirty countries."<sup>4</sup> These are some of the lessons that are taught at the three stages and in the high faculties: Moslem law according to the four main Sunni schools, the life of Mohammed the prophet and his companions, morphology, geography, mathematics, hygiene, rhetoric, history of Arabic literature,

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<sup>3</sup> Matthews, op. cit., p. 5.

<sup>4</sup> Ibid., p. 103.

biology, Islamic theology, the Koran, history of Islamic jurisprudence, logic, philosophy, English or French, prosody and rhyme, principles of education, school organization, calligraphy general methods, special methods and others. When the students finish a stage and like to go to another they should pass an examination and receive a certificate. Students graduating from the different high Faculties and institutes of Al-Azhar can get a "Higher Diploma" or an "Alimiyah" with a "Degree of Professor" or with License to "Preach".

Al-Azhar has three main sources of income: (1) income from endowments (2) grants from the Ministries of Finance and Waqf (3) Miscellaneous incomes and grants. Its budget in 1940 was L.E. 336,300 and in 1945 L.E. 742,000.<sup>5</sup>

The Azhar holds the respect, veneration, prestige and the love of all Mohammedans in the world because of the religious character of its teachings basically from the Koran which has been the chief textbook. This Islam University is of the medieval universities because of its theological specializations, and even "its pedagogy has been that of Western European universities of the Middle Ages."<sup>6</sup> The public feeling has been deeply stirred these last

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<sup>5</sup> Matthews, op. cit., p. 100.

<sup>6</sup> Davida Finney, Tomorrow's Egypt, Women's General Missionary Society Publication Building, Pittsburgh, Pa., p. 171.

hundred years and resulted that certain modern courses are taught.

Al-Azhar has passed rulings on economics, the cinema, theatre, history, literature and arts. It has almost cast an iron curtain around Moslems like that cast around Russia and its satellites by Stalin.<sup>7</sup>

The Azhar and the Koran control the religious life of Moslems not only in Egypt but in the world.

The modern system of Education. First, the Western system. This modern European system has furnished education on the western style to the privileged classes. It is composed of the Kindergarten schools, primary schools, secondary schools, specialized training schools, professional colleges and finally the Egyptian universities. The little children can attend the kindergarten when they are four years old and spend three years and then go to the primary school. In this school they spend four years with an examination at the end of every year, and in the fourth they have to pass a state examination before they can go to the secondary school. A certificate is given from the state to those who pass this examination called "The Primary School Leaving Certificate". Five years are required in the secondary course. After four years in this course a student can get the "Thakafa", a state certificate and if he gets this, after one more year

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<sup>7</sup> St. Louis Globe Democrat, St. Louis, Mo., Sunday, December 28, 1952.

of study he can get another state certificate called the "Pawgrhia" which enables the student to go to the training colleges or to the universities. In the Egyptian universities a student spends from four to seven years depending on what Faculty. If he studies law for instance, four years are required and if he studies medicine, seven years. Promotion exams are held in the universities as in primary and secondary schools as we have seen.

The subjects taught in these schools are different. The children start in the kindergarten to learn the "Three R's", (reading, writing and arithmetic); in the primary schools they take the Arabic and English languages with history, geography, hygiene, civics, drawing, handwork, arithmetic and geometry; in the secondary schools they study all these with some others, especially French, chemistry, physics, biology, mechanics, etc. The subjects studied at the universities are alike to those given at the European universities with more or less expansion. There are three universities now in Egypt, two at Cairo and one at Alexandria and soon a fourth one will start at Assuit.

Fees are not charged in the kindergarten and in the primary since the laws make this education free. In secondary schools and in the universities fees are charged but they are not high and all poor students can be admitted free if they can prove their inability to pay the fees. Experience

and experiment have shown the suitability of this kind of teaching to Egypt.

The elementary school system. This system was started in 1919 and its purpose was to reach the illiterate masses. There was the "Kutab", a primitive school "where a crowd of boys sat cross-legged around a Muslim sheikh droning aloud the sacred pages of the Quran under his tutelage".<sup>8</sup> This "Kutabs" did not succeed in giving education to the masses. Some of these "Kutabs" were stopped; others were changed to "Schools for the Memorization of the Koran". The majority were changed to elementary schools. Children are allowed in these schools when they are six years old. They stay until they are twelve years old. Today the subjects that are taught in the primary schools are taught in these elementary schools with the exception of the English language. Promotion examinations are given every year and then a state examination is held. The student who passes this last examination gets a state certificate with which he can go to a higher school. Compulsory schools started for the purpose of abolishing illiteracy. Elementary and compulsory schools are without fees and a dry meal is given free to the students. The majority prefer primary schools to

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<sup>8</sup> Finney, op. cit., p. 67.



elementary schools.

Educational Missions. For many years the Egyptian government has sent students to foreign countries at its expense. The idea was that these students after they are educated in a foreign country can replace the European employees who used to leave Egypt and return to their countries. There were Europeans who were employed as teachers in the secondary and high schools and as officials in departments. Many of those students studied engineering, medicine, chemistry, physics and other subjects. When these students returned to Egypt they held good positions in almost every ministry. In 1946-47 there were 522 students who were studying in foreign lands at government expense and they were distributed by country as follows: Great Britain 244, United States 187, France 53, Switzerland 35, Italy 3. There were 53 students studying at their own expense in the United States.<sup>9</sup>

The following statistics will give the reader an idea about the sum that the Egyptian government spent on education in three successive years, from 1943--46 (in L.E.).

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<sup>9</sup> Matthews, op. cit., p. 91.

Institutions	1943/44	1944/45	1945/46
Ministry of Education	5,676,200	7,092,735	10,007,902
Provincial Councils	2,002,913	3,287,678	3,446,573
Theological Colleges	477,000	620,400	690,780
Police School	57,733	68,561	85,936
Military School	84,474	97,735	100,001
Ministry of Waqfs	31,644	30,755	30,464
Fuad I University	693,734	808,100	903,847
Farouk I University	264,299	279,999	536,958 <sup>10</sup>

This table shows the quantitative progress in school attendance during ten years from 1931--40:

Year	School	Boys	Girls	Total
1931	8452	673,517	218,165	891,682
1934	8421	687,039	254,721	941,760
1937	8586	851,706	457,329	1,309,035
1940	8596	954,256	609,334	1,563,590 <sup>11</sup>

These statistics show a considerable progress in school attendance as well as in money spent, yet the population of Egypt is more than 80 per cent illiterate. There are not enough schools for boys and girls, especially in the primary schools. At the beginning of almost every school year there

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<sup>10</sup> Anthony M. Galatoli, Egypt in Midpassage, Urwand and Sons Press, Cairo, Education, p. 88.

<sup>11</sup> Ibid., p. 89.

are hundreds and thousands of boys and girls who cannot be accepted in primary schools, in secondary schools and in the universities. The Egyptians are hungry for education and with all the efforts that have been made in the last few years to build new schools and open more classrooms in old schools, yet not all those who are willing to learn can find room in schools. Education in Egypt is far behind where it should be. This is due to the following main reasons:

(1) The political parties situation, the political interior restlessness, the changing of the cabinets, especially the changing of the Minister of Education. With the changing of the cabinet the changing of the Minister of Education took place. A new minister comes and in 85 times out of 100 this new minister used to change the curricula of education. The political parties were a "curse" in Egypt.

(2) The landowners put difficulties before the advancement and expansion of education because they feared that after the Egyptians are educated they will not be willing to work in their fields anymore. These landowners were members of the Chamber of Deputies and Senators and they did try to enforce the laws of compulsory education or help in building new schools. They wished the majority of the Egyptians to be their slaves.

(3) The educational budget is always low when compared to those of other nations and when compared to the need of

Egypt to the spread of education.

Mohammed Naguib dissolved all political parties and is redistributing the land to the poor. Education awaits a wonderful future in Egypt in the coming years.

### FREE EDUCATION

Free Education--a term used in Egypt to designate private and foreign schools. Private schools are those maintained by Egyptian charitable, sectarian or private groups or individuals.<sup>12</sup>

#### Native Christian schools.

The Evangelical schools--The majority of these schools are the results of the evangelistic work done by the American Mission, the other missions that had worked before and after this mission. The United Presbyterians alone have 220 schools with nearly 21,000 pupils.<sup>13</sup>

These schools have started with the church mainly for teaching the Bible and have proved to be successful in this purpose. The Bible was the first book and the most important. Most of these schools started in villages and towns, and sometimes in cities, where there were no state schools and until this day you can not find any except the evangelical school in some villages. Most of them started in the building of the church. There were no separate buildings for them. In these last years the government has had super-

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<sup>12</sup> Matthews, op. cit., p. 4.

<sup>13</sup> Robert H. Clover, The Progress of World Wide Missions, Harper Brothers, New York, p. 219.

vision over these schools and started to put laws and regulations which these schools should comply with, otherwise they would be closed. Many schools were unable to comply with these regulations and were changed to elementary schools, and some were closed. The Board of Foreign Missions pays about \$3,000.00 annually to the evangelical schools to help them to fulfill the state laws. This sum has helped many schools but it is not enough. These schools were a blessing to the Christians. Nowadays the state because it pays the teachers who teach in these schools their salaries, so they do not now charge students any fees, controls them and the Bible is not taught as it was before. The state gives a dry meal free to the students in these schools. The desire of the Synod of the Nile is to reject the state financial aid and run these schools by the school fees. This seems to be difficult at the present time. Besides the evangelical schools run by the Synod of the Nile there are other evangelical schools run by the Canadian Holiness Church and others. The majority of the evangelical schools are primary schools for boys and girls. There are some elementary schools and dispensaries.

Summer Bible Schools. The summer Bible schools started work twenty-five years ago under the direction of Mr. Azban Danial, a graduate from Assuit College and an

elder in the Evangelical Church at Mazlet El-Milk, his home town. Mr. Azban was planning to prepare himself for the ministry but he was interested in teaching and is now a teacher at Assuit College. The first summer Bible school started at Assuit. When Mr. Azban knew from his experience during this first year how much help these schools were to children, he resolved to continue the work during every summer. These schools are held for six weeks, three hours a day in the morning or in the afternoon or in the evening as necessity allows. The subjects taught are Bible stories, songs and hymns, lessons in cleanliness, projects and hand-work and sewing for the girls. The purpose of these summer schools is the taking care of the neglected children and those who have no chance to learn anything about Christ at the state schools. The motto of these schools is "Christ in the Heart of Every Child". The illiterate can join these schools to learn how to read and write. The teachers in these schools are volunteers and are unpaid. In the last few years some of the graduates of Assuit College started these summer Bible schools in the Sudan. They have now a considerable number of students. "Last summer the number of volunteers was 180 in 140 schools in Egypt. They had 1844 girls and 2627 boys, making a total of 4471."<sup>14</sup>

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<sup>14</sup> Sunshine (a religious magazine) Cairo, May 1953, "Summer Bible Schools", p. 40.

many presents and gifts are given to the students for encouragement.

The teaching of the illiterate. Since Dr. Frank Laubach has visited Egypt, some few years ago, the Evangelical Church started this project of teaching the illiterate how to read and write. Almost every Evangelical Church in Egypt under the leadership of the pastor and his wife started teaching those illiterate how to read and write. There were many volunteers in every church to teach others and the idea of "one teaches one" was successful in most of the churches. This project was useful because many who did not know how to read, after they knew that, they became interested in reading the Bible. A series of books is written in simple Arabic. The first and the second books are about the life of Jesus. The Synod of the Nile and the American Mission selected the pastor to preside the campaign. He used to visit churches and encourages them to continue. Dr. David Finney and Miss Helana Mansoury dedicated most of their time to this project. This last year there is a pastor for this project. Hirz, a village in Middle Egypt was chosen to start this campaign during the winter time of this year. Most of the population of this village is Christian. Miss Finney and three more American missionaries stayed in that village for two weeks. Reports tell of the great success

the campaign won. Almost everybody at Hirz now knows how to read and write. This project gave the Evangelical Church a chance to get in touch with some non-Christians who were interested in learning to read and write. Christ and Him crucified is always presented with the lessons taught.

So you find that the Evangelical Church is vital and is always alert to spread and extend not only Christian education but also the salvation in Jesus Christ to all those whom the church is able to reach through the possibilities given and presented.

The Coptic and Catholic schools. Besides the evangelical schools the Copts and the Catholics have their own schools and these find the same difficulties to comply with the regulations of the ministry of Education. There are some Christian Societies which run other schools. Some of these schools are secondary schools.

Other schools. Under the title "Free Educations" there can be listed some other schools which are run by individuals, Christians or Moslems.

Foreign schools. "Foreign schools are those maintained by either lay or religious bodies of French, American, British, Greek, Italian or other nationalities."<sup>15</sup>

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<sup>15</sup> Matthews, op. cit., p. 4.



The American Mission schools. These are the most important schools not only among the foreign schools but also among the Egyptian state schools. The American Mission was the first to start schools in Egypt for the education of girls and boys. In 1860 and in 1861 they started a school for boys and another for girls respectively at Ezhekia, Cairo. At that time there was one school in Egypt for the "girls of the Nobles" and the schools for boys were very few. There was a girl's school and a boy's school at Alexandria before this date. In 1865, when missionaries started work at Assuit and Mansura, Assuit College for boys and Pressly Memorial Institute for girls started in the first city and one year later a school for girls started in the second city.

In 1883 there was mission work at Louxor in Upper Egypt. Four years later they established a school for boys and four more years after the establishment of the boy's schools a school for girls was started in 1891. Both schools at Louxor have carried good work in the religious and educational life for the south part of Upper Egypt. At Tanta and Benha the mission work started in 1892; in 1893 a school for girls at Tanta and in 1894 another school at Benha was started by the American Mission. In Fayoum, Beni Suef the mission started two girl's schools. In 1910 the mission founded a commercial school at Alexandria and a girl's

college at Cairo.<sup>16</sup> Besides these schools the mission runs "The Fowler Orphanage" at Cairo for the poor and the orphans. Miss D. Finney carries one of the wonderful jobs for Christian education by trying to get the people interested in reading and establishing libraries in churches and schools. I wish there were space to go on to talk about every school in detail.

Other Mission Schools. Besides the schools of the American Mission, there are some other schools run by other mission bodies. The Church of England Church Mission Society, the Egypt General Mission, the English Mission, the Canadian Holiness Mission, the Peniel American Mission, the German and Swiss Missions, the Methodist Church--all these and others run schools. Miss Lilian Trasher runs an orphanage at Assuit. There are more than 1,000 orphan boys and girls there.

The American University at Cairo is the only Christian university not only in Egypt but in Africa. It holds a great position of honor and prestige from the man of state as well as the man of the street for the unlimited service, the service which this university renders to Egypt can not

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<sup>16</sup> For these dates reference is made to the Handbook on Foreign Missions, 1953, the United Presbyterian Church, W.C.M.S., Pittsburgh, Pa., pp. 11-62.

be evaluated. The foreign school Victoria College at Alexandria holds a high position and the Nile Mission Press with other societies are distributing Christian literature in the Valley of the Nile. Missions and mission schools are badly needed in Egypt.

Now what can be said of the American Mission schools and these others? Did the schools of the American Mission in Egypt do any good? Did the money the mission spent go with the wind and was it worthless? What about the efforts of the ladies and gentlemen who died in the mission field? All these questions come to the mind when this problem of the schools of the missions is raised. Before trying to answer these questions, I recall what I have heard about one of the pastors who spent thousands of dollars to build a chapel where there were not many to attend his meeting. When questioned why he spent that much money when not very many could be saved, his answer was that if one soul was saved in that chapel it was worth millions of dollars. One soul saved is worth millions of dollars. Then when we answer the questions raised above we say hundreds and thousands of souls are saved through the work of the mission schools. This means that these mission schools have been a blessing to the people in Egypt and to Egypt itself. The mission schools were not only a blessing to Egypt and to the Egyptians because of the souls that were saved, not

because these schools were leading in every field, but these schools were a blessing to the church who sponsored them and to the denomination and to the land from which the missionary came. The Lord always blesses the gift and the giver. The Lord favored the Jews once because He selected them to preach the gospel but they refused that and they were rejected from God. The Lord is favoring the United States because it preaches the gospel to other lands. The Christian work in schools was a blessing to the missionaries and the teachers who brought lost souls to Christ "and they that turn many to righteousness as the stars for ever and ever".<sup>17</sup>

Before closing this chapter on Christian education we would like to make a comparison between education in the American schools and the Egyptian school, between education in the United States and in Egypt.

What can be called a school consists of a school building, students, teachers, curriculum and somebody to run the school and sponsor it. When trying to compare schools in Egypt with schools in America these five things will be involved. But before that we have to say that the system of education in America runs on this wise; kindergarten, grade school, high school, college and university but in Egypt it runs thus; kindergarten, primary school,

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<sup>17</sup> Daniel 12:3.

secondary school and university. In America the prevailing religion is Christianity, in Egypt it is Islam. The government in Egypt controls education and this is centered in the Ministry of Education while in America the government runs few schools compared to those run and sponsored by individuals, religious denominations, etc. Now we come to make the comparisons.

(1) School Buildings. By the most undisputed right America possesses the best school buildings in the world. Not only that but also the equipment, furniture and facilities connected to them. In Egypt state schools are good, some of them are well constructed and built, but other school buildings are poor. At any rate the buildings are not essential, but we started our comparison with that because you can not have a school without a school building.

(2) Students. I am not going to talk about the I. Q. of the American students and the Egyptian students because the writer believes that this I. Q. is a matter of opportunity and not a matter of heredity. This means that if a student from the jungles of Africa is given the same chance as is given to a New Yorker, the I. Q. of the two will be almost the same. Much can be written when you like to compare students in both countries, America and Egypt. For one thing American students can easily find schools to study in but some Egyptian students are willing to study

but there are no schools for them. I mean that there are not enough schools in Egypt. An American student can get a job and earn his fees and living if his parents are unable to help. He can get married while he is studying. Both he and his wife can go to school together. That is not the case with Egyptian students. Life for American students is easy on one hand and hard on the other. For Egyptian students who like to build their lives by themselves, life is rough and tough. I like to close my eyes and open them to see the Egyptian students have the same privileges as the American. This will be a dream that comes true. But when?!

(3) Teachers. In this respect both America and Egypt have technical and professional teachers, of course, in comparison with chances in both countries. In Egypt there are schools, institutes, colleges and faculties in the universities to train teachers. In America the educational capability of teachers is higher than it is in Egypt. In the last few years the Egyptian government was compelled to take teachers who were not graduated from any training school because of the sore need of them when thousands of new schools started. I am not going to talk about teachers in schools and the methods of teaching they use because I think that American teachers as well as Egyptian teachers use most of the methods in common; the lecture method, the story method, the drama method, the question and answer

method, the discussion method, the project method and the rest.

(4) Curriculum. This is one of the critical points of comparison. Curricula in American schools are practical but they are theoretical in Egyptian schools. This may be due to the nature of both countries; Egypt is an agricultural country while America is an industrial and agricultural one. In agriculture and on farms, machines are used and almost everything is done by machinery in America, especially on farms. Egypt, although an agricultural country, yet modern machines are not at all used on farms. The curricula in America is not overloaded with materials. They are not overcrowded with subjects. In Egypt curricula are both overloaded and overcrowded. Imagine a 12 year old boy when he has his state examination to get "the Primary Leaving Certificate" after four years of study in the primary school, he has to be examined in all the lessons he had during the four years of study. He should pass this examination in what he studied during the four years in Arabic, English, Arithmetic, geometry, hygiene, civics, history, geography, and drawing. This overcrowdedness of the Egyptian curricula leads to another weakness and it is mechanization and formalization of the lessons and subjects so that students are able to pass the "formal and mechanical final examinations". It will be good if educators in Egypt pay attention to the curri-

cula and make them suitable, simple and available to the students of the different ages in different schools.

Under Point IV and with the help of the Fulbright Fund Act and with the plan of exchanging students, there are many Egyptian students who come to America while some others go to other countries as educational missionaries at the expense of the Egyptian government. We hope that all these students when they go back to Egypt after they have the educational experience in America and in other countries with the American and European teachers who go to teach and lecture in Egypt--we hope that the situation in Egyptian schools may be changed. We like to have good schools, good students, good curricula and good teachers so that we can have a good nation.



## CHAPTER VI

### SUMMARY AND RECOMMENDATION

#### A. SUMMARY

Historians and archeologists say that Egypt is one of the most ancient countries in the world. The civilization that started along the shores of the Nile was not only the oldest but was unrivaled too. The development of empires and the organization of governments soon followed. Religion flourished in ancient Egypt under different kinds and sorts of worship. Polytheism, the worship of many gods, then montheism, the worship of one god, continued for a short time. The Nile, Osiris, Isis, Horus and the Pharoah were worshipped in ancient Egypt. When the Jews were in the Egyptian bondage they worshipped the true God. In the days of the Roman Empire when Egypt was a Roman domain, the Egyptians, like the Romans, worshipped the Emperor. Christianity was the faith of the Egyptians from the first century until about half of the seventh century. The Moslems conquered Egypt and the majority of the Christians were converted to Islam under the power of the sword and inability of Christians to pay a tribute to the Mohammedan invaders. The native church of Egypt, the Coptic church prevailed and kept the Christian faith in spite of persecutions until

missions from the West started the evangelistic work in the second half of the eighteenth century. The Moravians, from Europe, the Church Mission Society from Britain started evangelizing Egypt. The great part of the evangelistic work was started and carried by the American Mission supported and sponsored by the United Presbyterian Church of North America. Other small mission bodies followed like the Canadian Holiness Church, Egypt General Mission, the German and Swiss Missions, etc. The result of the work of the American Mission was a wide spread of Evangelical Churches and evangelical schools. The American Mission and all foreign missions with the native Protestant, Coptic and Catholic churches run schools for boys and girls: kindergartens, elementary, primary, secondary and high schools; colleges, Bible training, seminaries; clubs, conferences; and hospitals; all of these are run by missions and native churches. The Bibles and its portions with Christian literature are distributed in the Nile valley by societies and presses. Thus there is in Egypt a wide spread of Christian education that goes side by side with evangelistic work.

It will be appropriate now to make a brief comparison between Christian education which was one of the greatest results of evangelistic work in Egypt and other kinds of education in that land. There is first the state education

or Mohammedan education. The state religion is Mohammedanism or Islam as is mentioned in one of the articles of the Egyptian constitution. Hence the kind of education operated by the state including compulsory elementary, primary, secondary, high schools and universities is Islam. The Koran is the text book. The biography of Mohammed, his wars, his battles, his victories, his defeats are studied. The traditions about the prophet's life constitute a large part of study. The duties of Islam and its beliefs are taught. The Azhar is the greatest center in the world for teaching the theology of Mohammedanism. Needless to say then nothing about Christ or Christianity is taught in these Mohammedan schools. Moslems believe that Christ is "the spirit of God" and is one of the great prophets but He is not greater than Mohammed. Mohammed is the greatest of all the prophets and he is the seal of them and no other prophet is expected to come after him. Nothing about salvation of sin is taught in Islam. There is no need for salvation at all for us because we did not commit any sin. Adam and Eve sinned and God punished them for their sin. We have nothing to do with that. They believe that the Bible is one of the inspired books but Christians changed it by these different translations and versions. All these ideas are taught in state schools in the course of teaching the Mohammedan religion.

There are the Catholic and Coptic churches which

sponsor and operate schools. Christianity is taught in these schools. The Copts and the Catholics are the same; both are interested in the traditions of the "Fathers" and the history of the church. The kind of Christian education taught in the Coptic and Catholic schools runs parallel to the beliefs of these two traditional churches which do not differ very much from each other. They do not emphasize new birth or regeneration very much or rather they do not know anything about it.

Christian education as taught in the mission schools and the evangelistic church schools has clear and definite aims. These aims control education in these schools. In summary these aims are as follows:

(1) The first aim of Christian education in evangelical schools is to reveal and make clear the gracious and glorious plan of God for all those who accept Him regardless of color, nation, position, and that Christ came to save the world from the bondage of sin.

(2) Christian education as operated by missions and native evangelical schools aims to win the boys and girls to the active faith in Christ, as the only Saviour and the promised Messiah. In other words to get these boys and girls saved through faith in Christ.

(3) Another aim in Christian education is to explain and teach the Christian way of life in a different manner

to that of the formal ways in other schools run by the traditional churches.

(4) Strengthening the faith of those who are saved and confirming this faith in their lives so that the storms, tempests, tribulations, sorrows, persecutions, swords or any other troubles cannot shake their faith. This is another aim students are taught so that they can say with Paul,

For I am persuaded, that neither death nor life, nor angels nor principalities nor things present, nor things to come, nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.<sup>1</sup>

(5) Another aim in Christian education is to train the boys and girls to be true followers of Christ and strong witnesses for Him in this world.

(6) To develop in the life of the students the ability to participate in the building of the church and in the building of a social order which assures and declares the fatherhood of God and the brotherhood of man all over the world.

(7) Another aim of Christian education in the schools sponsored by missions or native churches is to teach the students how to live a life of victory over sin, a life of holiness.

The Holy Bible is the text book used in these schools.

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<sup>1</sup> Romans 8:38,39.

Most of the teachers are saved so this is the kind of Christian education Egypt needs and the Protestant schools try always to aim toward this ultimate goal of bringing the students to Christ, building them in Christ and sending them for Christ after training them for Christ. The ministry of Education puts regulations which may be considered as hinderances to the fulfillment of the aims yet the superintendents of these schools always try to reach this seven-fold aim.

The results of enforcing this education were promising to a great extent. If there were no evangelism in Egypt there would not be these wonderful results of the Christian education in making Christ known in Egypt.

#### B. RECOMMENDATION

The importance of evangelistic work and Christian education is great and the need is severe. The situation requires more and more of this because this evangelistic work and Christian education are the first need of Egypt, today as well as being the first need of all the countries all around the world. Egypt does not need anything so badly as it needs Christ, the Saviour. The majority of the people live in sin and darkness. Non-Christianity, superstitions, ignorance, ill-health, sickness and poverty are the dominating powers in Egypt today. We had a new govern-

ment and a new republic under President Mohammed Naguib, a loyal man who is trying to effect a betterment of the situation in Egypt from all points of view. He is redistributing the land to the poor masses after the cancelling of ranks. We are sure that this first President will do whatever he can for the good of the people because he is one of them. Abolishing the spirit of fanaticism, abolishing illiteracy and spreading education among the natives, connecting Egypt with Europe and America through education, civilization, <sup>S</sup>pending educational missions and expeditions is needed. The unity of Egypt and the Sudan, the independence of Egypt--all that is what the Egyptians expect from President Mohammed <sup>1</sup>Naguib. This is the part the president has to do and it is necessary and important for the advancement of Egypt and for the good of the people.

But this is not the most important part that can be done for Egypt. The most important part that can be done for Egypt is to present Christ to the Egyptians. That is the marrow of the subject and the pith of the problem. This is the duty of the native churches as well as it is the duty of the American Mission and the other missions. The native churches, the Protestants, the Copts and the Catholics must forget their denominations and know that they are all one--one church of Christ. The enemy is strong--too strong and the division of the church of Christ to many denomina-

tions, bodies and sects. This division has been always the moth of destruction and death of the church in all ages. The church was conquered before Mohammedanism in the seventh century because it was divided and sunk in heresies and controversies. The writer longs with all true believers to see one Church not only in Egypt but all over the world. The native churches in Egypt must not only unite but they must forget their failures in the past as well as their success in the present and go on in the future doing for the glory of the Lord in preaching the Gospel of Salvation to the lost and to the unsaved and spreading Christian education through the schools.

To the American Mission, to the United Presbyterian Church in America, I say that we want more cooperation. The Evangelical Church was born around 1860 and is still going strong, yet it is not so strong as it should be. Many times it limps and since it became financially independent the American Mission never gives her a hand. There are many projects that the Evangelical Church wishes to start but is unable to because of lack of money. The Theological Seminary at Cairo has had few students because of lack of financial help to the students. We also want the missionary to be more cooperative. A missionary these years comes in his limousine Chrysler, Hudson, Ford, Lincoln or Chevrolet to say "hello" to the native pastor and an hour or two



later he slips in his car and says farewell and good-bye. The native pastors want to enjoy the brotherhood with the missionaries. They want the days of McGa, Lansing, Henry and Harvey and the other pioneers to come back. Those who used to spend days and sometimes weeks outside their homes to preach and teach. Through their patience and endurance souls were saved, the word of God spread, Satan was conquered and the church conquered and flourished. These short visits of the missionaries may be due to their few number and the fact that they have much to do. The evangelistic work requires starting new churches and new schools. The mission could send preachers to the villages where the native pastors can not reach as it used to do when work was newly started. The Board of Women should start schools for girls in the villages. There are villages whose majority population is Christian and if there are mission schools, hundreds and thousands of girls and boys can be won to Christ. At Hirz, Beni Ghani, K~~em~~ Akhdar, Beni Aadi, Edfon and at many other villages schools of this kind can be started. The Women's Board has no school at Alexandria or at Asswan. The United Presbyterian Church is the only church in America that has started mission work in Egypt and it is the only church that has to look for the needs of the mission field. The work of the American mission is wonderful but we ask for more success for Christ's story. What I say to the American

Mission should be said to the other missions in Egypt.

The mission work has a wide field of preaching and teaching in Egypt and the Lord will be pleased in the heavens if other mission boards cooperate with the American Mission Board and the other missions there. "The harvest indeed is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers in his harvest."<sup>2</sup>

May the Lord bless the native churches and the mission work and those who help Egypt to be converted to Christ and to enjoy His precious and eternal promise: "Blessed be Egypt my people".<sup>3</sup> May the Lord bless as well those who name the name of Christ for his glory and salvation of souls.

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<sup>2</sup> Matthew 9:37,38.

<sup>3</sup> Isaiah 19:25.

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